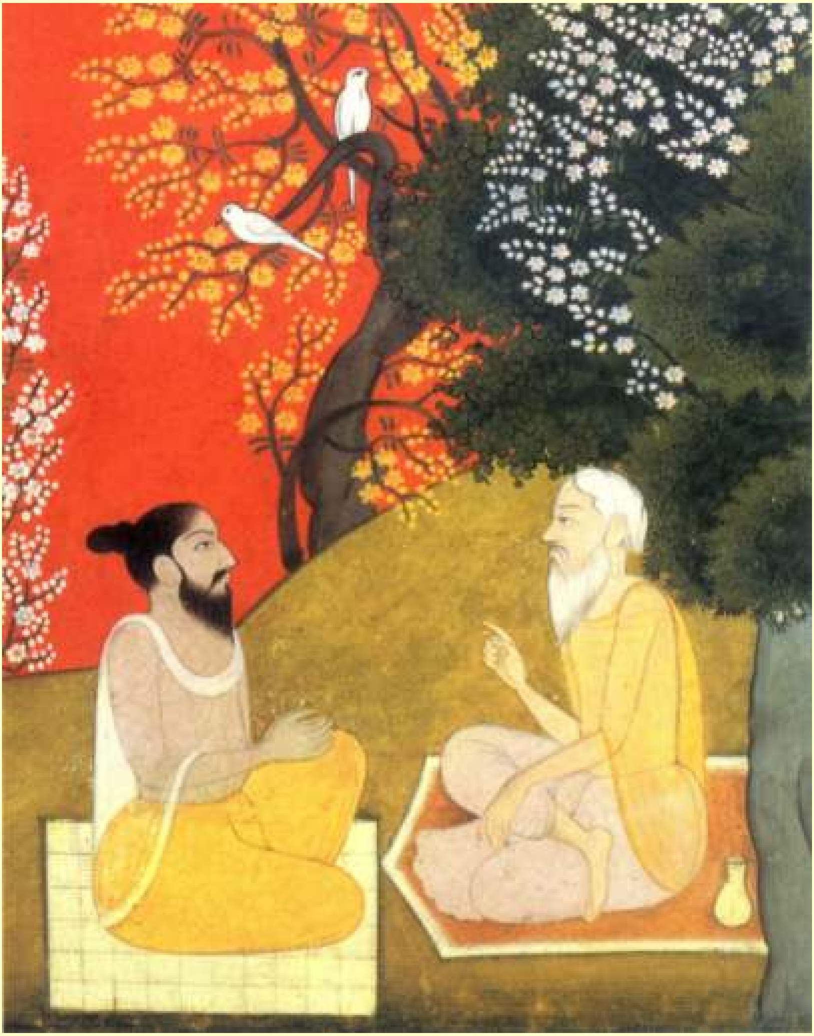
Dialogues from UPANISHADS



Swami Sivananda

Self-Realisation Series No. 2.

Dialogues from Upanishads

OR

(Knowledge of Self)

BY

SRI SWAMI SIVANANDA SARASWATI,

"ANAND KUTIR," RIKHIKESH.

(*Himalayas*).

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Swami Sivananda

OM

IN MEMORY
OF YAJNAVALKYA—
UDDALAKA—VAMDEV—NACHIKETAS—
GAUTAMA—ARUNI—
SATYAKAMA—JABALA—
RAIKWA AND OTHER
SEERS OF THE UPANISHADS.

OM

PUBLISHER'S NOTE

His Holiness Sri Swami Sivananda Saraswati needs little introduction to those who have been regular readers of some of the popular journals in India and in the West to which he is a prolific contributor. It will be generally accepted on all hands that he is one of the ripe and rare living saints who ornament the otherwise grotesque face of this once glorious land of ours and has been chiefly responsible to the spiritual advancement of a large number of his followers and admirers. The Swami has written no less than a score of books both on subjects of Yoga and Vedanta.

The warm welcome that has been accorded by the public and the press alike to the publication of YOGA IN DAILY LIFE which is the first of the present series has encouraged the publishers to a great extent and induced them to lose no time in publishing the second. DIALOGUES FROM UPANISHADS is a collection of the most sublime and thrilling portions of the Upanishads, the only authentic source of spiritual knowledge, that treat of Jnana or Knowledge of Self. The interpretation of the verses is at once appealing and original. It is hoped, however, that spiritual aspirants all the world over will be benefitted to a considerable extent by this publication, for, while it serves as a kindly light that leads the aspirants on

through the dark alleys of Vedanta it also contains a mine of information and knowledge to the layman as well.

As we do not wish to encroach upon the author's masterly Preface and exhaustive Introduction, we would now leave the readers to themselves with this work by their side. Every effort has been made to make the book as modern as possible in point of get-up and printing and we have no doubt we have not failed in this. A number of model prayers and divine songs have been added to make this book attractive and really useful. It is our considered opinion that the chapter "IN QUEST OF A SAD-GURU" by Sri Swami Yogananda ji Maharaj will inspire readers to take to the path of renunciation which is the highest path to attain the goal of life.

It will be a great mistake to close this without paying our cordial thanks to Sri Swami Yogananda-ji Maharaj who has been of immense help to us in the publication of this book.

AMRITSAR,
15th May, 1936.

IN GUEST OF A SAD-GURU.

OM Sat Guru Paramatnane Namah

The East—and mind when we talk of the East, we almost invariably mean India—the cradle of spirituality, the stronghold of theology and the sweet home of religion, has had the proud privilege of having produced men, who by their own sheer industry and perseverence have built pedestals for themselves and monuments to posterity in almost every walk of life. Does there live a man, nay, a child, who does not know that giant-moralist, Mr. Gandhi? Is there a scholar who has obliterated from the surface of his mind the late lamented Lokamanya Bala Gangadhara Tilak of hoary memory? Can there breathe a soul who was not moved to righteous tears by the sonerous thunders of Sir Surendranath Banerji? Nay, does there live a poet or a philosopher who has failed to appreciate and adore the venerable Tagore? But I must admit that while greatness in the vast majority of cases comes by one's own laborious and tireless efforts in other walks of life, yet in the field of spirituality and religion, saints are born—not made! One such luminary is the illustrious saint of Ananda Kutir, the subject of my sketch and the object of my adoration.

In the life of every sane man or woman there comes a time, when fed up with all mundane pleasures, tired of the dull rotundity of eating,

drinking and sleeping, goaded by an insatible thirst for the why and wherefore of life, he relinquishes his all, seeks the wisdom of sages, philosophers and theologians, knows the Truth for himself and unravels the mystery of the world. Coming as I do under the self-same category, I approached the sacred Himalayan retreat of Sri Swami Sivananda on the week-day on which, by a strange coincidence, this Sad-Guru and his future disciple (the author) came into this world.

As I wended my way towards his hermitage with faltering steps and palpitating heart, I found it fenced securely all round and the doors and windows shut. Taking courage in both hands, I sat underneath a margosa tree with wistful eyes and keen longing to see him. I waited and waited. It was of no avail. My patience, as it were, was over-taxed. Yet no trace of human flesh! I stood on my legs, took one last and all-absorbing look of the thrice blessed spot, and coughing once or twice, bade adieu both to the hermitage and its venerable occupant, if ever there was one as such. But to my great astonishment and dismay, I saw the doors ajar and lo! there stood a tall and stately figure clad in orange robe, his face wreathed all in smiles. His very sight convinced me of a great future for I did not doubt that it was my Beloved Lord Krishna who had come in human form to give me darshan and that I was an eligible citizen to that much talked of 'kingdomof God.' In a soft, gentle and melodious voice, he graciously

asked what he could do for me. But that was only a formality. For I knew that this great Yogi had delved deep into my heart's core. Bowing low and standing on bended knees and folded hands, I invoked in my silent heart my Beloved Deity to besprinkle His Grace upon me. And the Grace did rain as a positive proof whereof I had an easy entrance to the holiest of the holy caves and an honoured place at the lotus-like feet of my Lord ! Who could have not observed the spiritual magnificance of his life, the unfathomable depth of kindness, love and compassion and the glowing countenance heralding Joy, Light and Peace ! Whose organs of sight were not robbed of their ligitimate right by the sparkling and lustrous eyes of the great Yogi ? What mortal can resist the influence of his irresistable magnetism ? None, dear reader, none ! When I think of him, my hairs stand on end, my voice falters, and I become spell-bound ! Who can imagine the glory of Siva ! Glory to Siva's glory !

Having lived eversince for a considerable length of time and sat at his sacred feet in the true spirit of ancient wisdom, I may be pardoned for writing these few pages and allowed to discharge my responsibility to God and to you ; and I earnestly feel, that, however unfortunate my choice of words may be, my heart is right towards you and that every line is penned in the fullest and deepest conviction of its eternal truth.

One of the striking features, the ripe fruit of a remarkable spirituality and religionism in

the interesting life of Siva is the rare saintliness of his life that will not fail to captivate even the most cursory observer. That feeling of being in a wider life than that of this world's selfish interests; that conviction, not merely intellectual, but, as it were, sensible, of the existence of God; that willing and spotless Self-surrender to His Will; and the consequent joy and peculiar freedom are some of the fundamental inner conditions of his genuine saintliness. For he seems to feel an elveloping friendliness about his person that becomes manifest the moment the ignoble and timid garb of fear is cast off from one's life and the quite indescribable and inexplicable feeling of inner security, which one can only feel, and once felt, one can never forget, is experienced.

Far more interesting aspect that relegated my imagination to realms of awe and amazement is the purity of his life! It is universally known how soon a saintly man becomes sensitive to inner inconsistencies and discords. The occupation and objects of his mind are so harmoniously attuned to the special spiritual excitement that is now its key-note, that whatever smells unspiritual and obnoxious becomes totally repugnant to the soul whose pure waters are tainted. And mixed with this superior moral sensibilities, there is also an ardor for sacrifice for the Beloved Deity's sake of everything unworthy of him. More often than not, this spiritual ardor is so supreme that purity is achieved at one royal and master-stroke. This scrupulosity of purity is, it

must be admitted, carried to a fantastic extreme by the Sage of Ananda Kutir.

Siva's great delight is undoubtedly in singing the glory and sacred Name of the Lord. Endowed with a rich and melodious voice and versed in music he has inspired the most sceptical scoffers and pitiable unbelievers to sing and dance to the utter amazement of their kith and kin. No wonder then he has earned for himself the immortal name of "Sankirtan Samrat." "A devotee of Para Bhakti" he once began in a strain of divine ecstacy, "sees the Lord everywhere and in everything. How can he have even the slightest dislike for any creature on earth? He radiates abundant joy, love and peace towards A to Z. He is a real Jivan Mukta."

Ceaseless invitations for all parts of the country come every day with persuasive requests to conduct kirtans and spread the Glory of the Lord. One of his admirers writing to him: "My Lord, in a week you have spiritualised the whole of Sitapur with vibrations of Ram and OM. Your celestial tandava is unprecedented. You know, my lord, there are kirtans and *kirtans*. Oh, how you sing the same name of the Lord in different ways! Really how grateful these people are for having been awakened from their agelong slumber! Glory to the name of the Lord." Siva has conducted kirtans in different parts of the United Provinces, from the Punjab to Bengal, in schools and colleges. dharmasalas and temples, nay, on roads and thoroughfares. While conducting one

of the most successful kirtans at the palatial residence of Sri Lalita Kumari Devi of Mundi, who, to say the least, is one of his royal admirers, he lost all body-consciousness and in a state of ecstatic delight, sang and danced away the whole night and entered into Bhav Samadhi. The All-India Kirtan Sammelan recognises in him "the lion of kirtan and Vedanta."

Siva is a humble servant of Baghawatas and Bhaktas and a great admirer of those who have any spark of divinity in their conduct. He has often revealed to us that there are three great personalities in India to whom the entire world has a debt to pay. They are Sri Mahatmaji whom he rightly styles "the one perfect karma yogi almost without a parallel"; Sri Aurobindoo Maharaj, that King of Yogis of giant-intellect and superior-scholarship; and Sri Ramana Maha Rishi, a full-fledged Jnani and ornament of Arunachala. Siva is more than convinced that Sri Aurobindoo is destined to work wonders by means of his super-natural powers.

One should learn his first lessons in the true spirit of service only from Siva. Although, I must admit, in giving this opinion, I may be biassed in his favour, yet I am constrained to doubt if there are half a dozen people in this world of man putting into practice what they teach unto others to practise! Name and fame, to use his own expression, are "sheer blades of straw." How humbly he throws his whole heart and soul in serving the sick and the needy and alleviating

their sufferings with Atma Bhav and Sama Dristi! His total freedom from cant, crookedness and craft, his frank, simple and open-hearted disposition are a few qualities that have stood in good stead in his pursuit of Truth and enabled him to earn for himself a reputation of no inconsiderable magnitude.

Siva is one of the few faithful adherents of that most excellent Ashtanga Yoga of Maharishi Patanjali. He lays special stress on Yama and Niyama, the corner-stone of this sacred Raja Yoga. Non-injuring, non-stealing, truthfulness, continence, and non-receiving of gifts conducive to luxury are the component parts Yama. Internal and external purification, contentment, mortification, study of religious books and devotion to God come under Niyama. Unless the heart is purified, Dharana, Dhyana and Samadhi will be only drifting into unchartered seas with no aim or programme. That samadhi will automatically follow one who has firmly and fully established himself in the above two is Siva's unshakable conviction. The absence of the very idea of lust should be the aim of an aspirant who desires an eligibility certificate to Raja Yoga There should be absolutely no difference in touching a chair, a stone, a pumkin, a banana or a woman! Then of the microscopic minority of persons who take any interest in propogating that most ancient and the most neglected form of phyical culture known as "Yoga Asanas", Siva tops the list. His "Yoga Asanas" is an eye-opener to the youth of India,

nay, of the whole world. Apart from a large number of asanas with illustrations and techniques, the book contains some very useful Mudras and Bhandas with exercises in Pranayama and practical sugestions for the rooting out of diseases and the building up of radiant and healthy bodies. Pranayama not only removes the oscillation of the mind but also destroys Rajas and Tamas with the happy consequences that the body becomes light and elastic.

Siva is unquestionably a Maha Tyagi Sometimes he is mistaken for a princely sannyasin with lakhs and lakhs in the Reserve Bank shares. It is indeed a thousand pities that some emotional and hasty type of people fail to see in him the utmost dispassion either for comfort or for luxury One should examine his midday meal consisting of ordinary rice, dhal and bread before bringing this unjust accusation against him. You will simply heave a heavy sigh of amazement and bring home to your mind the truth of the proverb "that the proof of the pudding lies in the eating of it". What little money or presents come in his way invariably go to meet the dire wants of student-sannyasins and the sick. Even small gifts such as sweets, fruits, almonds and sugar are immediately distributed amongst those that are then available. It should be noted, however, that he does not belong to that cult of sannyasins who reserve these for a sumptuous dinner with the favoured few. Although he has more disciples in India than any other saint, yet he is quite unattached to any of them.

Twelve long years of intense Vairagya and rigorous austerities to perfectly control mind has helped this Maha Yogi to wholly establish himself in Samadhi. Being totally free from any kind of of anxiety or care, worry or trouble, Raga or Dwesha, Kama or Krodha, Siva remains perpetually absorbed in Brahmic Consciousness in the thrice blessed solitary Himalayan caves and also helps the world in a variety of ways. A mere sight of Siva will consume all sins to holy ashes and a mere utterance of the word will suffice to bestow on your supreme beatitude. A careful and close study of all his valuable works is more than sufficient to a zealous student wishing to tread the path of Wisdom to attain the goal of life.

I now saluate that Sad-Guru who, on account of his being free from the illusion of duality, radiates Light, Love and Joy and prays like a fountain day and night for those worldly-minded deluded souls for their incorrigible ignorance! May there descend into this world a score, nay, a thousand scores of such Sad-Gurus and continue the sacred task of human regeneration!

OM OM OM Hari OM Tat Sat.

OM Santi Santi Santi

SWAMI YOGANANDA SARASWATI.

PREFACE

Though Upanishads treat exclusively of the Jnana-Kanda or Knowledge portion of the Vedas, yet you will find a mixture of Jnana, devotion and Karma in some portions of the Upanishads. You will find in Isa Vasya Upanishad Jnana-Nishta Karma Nishta and prayer to Surya and Agni as well in the end. In the closing portion of Brahadaranyaka Upanishad there is a description of an Yagna. Chandogya Upanishad abounds in Upasana in the priliminary portion.

A neoyhyte is bewildered when he takes to the study of Upanishads. I have culled out the dialogues from the Upanishads which treat of Jnana or Knowledge of the Self and have expressed the ideas in a lucid manner. The knotty, abstruse, intricate portions are nicely explained. I have made the subject matter very interesting and attractive. A book of this description has never been presented to the public as yet.

The dialogues between Uddalaka and Swetaketu in Chandogya Upanishad, between Yajnavalkya and Raja Janaka, in Brihadaranyaka Upanishad are extremely thrilling and highly instructive. The dialogues in Brihadaranyaka Upanishad contain advanced lessons.

I hope this book will prove to be a valuable companion to the aspirants who thirst for Knowledge and Self-Realisation. Here is a message of hope, of bliss, of immortality, of secret of life and of Knowledge of Brahman.

OM OM OM

"*Ananda Kutir*"
RIKHIKESH
Himalayas.
1-2-1936.

SWAMI SIVANANDA.

INTRODUCTION

OM Sad Guru Paramatmane Namah

The word *Upanishad* is formed by adding the *Krip* suffix and the prefixes *Upa* and *Ni* to the root *Sad*, meaning (1) to shatter or kill; (2) to attain; (3) to loosen. By the word *Upanishad* is denoted the knowledge of the knowable entity inculcated by the work which is to be commented on. By what etymological process this knowledge is denoted by the term *Upanishad* is now explained. This knowledge is called *Upanishad* by virtue of its signification that it *shatters* or *destroys*, the seed of *Samsara* such as ignorance and the rest, in those seekers after emancipation, who, devoid of all desires for objects seen and heard of, acquire the knowledge called *Upanishad* to be hereafter explained, and with their mind firmly concentrated therein meditate on it; for, it will also be said later on 'well ascertaining that he will be freed from the jaws of death'; or the knowledge of Brahman is called Upanishad because of the fact that it leads to Brahman, in that it makes the seekers after emancipation just above described attain the highest Brahman; for, it will be said later on, 'having attained the Brahman he becomes untainted and immortal'; or, even 'the knowledge of *Agni*' is denoted by the term *Upanishad*, because of its connection with the meaning of the root 'to loosen'; for the knowledge of *Agni*, the first born, the knower,

born of Brahman—the subject matter of the second of the boons asked for—leads to the attainment of heaven and thus loosens or enfeebles the lot of misery, such as residence in the womb, birth, old age, etc., continually recurring in this world. It will also be said later on, 'having reached heaven they enjoy immortality'. It may be urged that students apply the term *Upanishad* even to the book, as when they say 'we shall study or teach the *Upanishad*'. This is no fault; as the meaning of the root *sad*, i. e. the killing of the cause of *samsara*, etc., cannot attach to the mere work but attaches to knowledge; and even the mere work may also be denoted by that word, because it serves the selfsame purpose, as when it is said 'ghee verily is life'. The word *Upanishad*, therefore, is used in its primary sense when it is used to denote knowledge; but it is used by courtesy, i. e., in a secondary sense, to denote the work. Thus by the mere analytical explanation of the word *Upanishad*, those who are fully competent to acquire knowledge have been stated. The whole subject matter of knowledge has also been stated to be the highest Brahman, the internal *Atman* of all. The fruit of this knowledge has also been stated to be the thorough release from the bondage of *Samsara* consisting in the attainment of the Brahman.

The meaning of *Upanishad* is, it may be either because it lessens the numerous evils of conception, birth, oldage, disease, etc., in persons

who take kindly to this knowledge of Brahmân and approach it with faith and devotion: or, because it makes them reach Brahman; or, because it totally destroys the cause of *Samsara*, such as ignorance, etc., thus from the several meanings of the root *Shad* preceded by *Upani.*

Brahma Jnana

Saunaka, the great *grihasta*, questioned Angiras: "*Kasminnu Bighavo vignate sarvamidam vignatam bhavati.*" "O Bhaghavan, what is that, which being known, all this becomes known?" It is *Para-Vidya* by which the Immortal Brahman is known.

By acquiring Brahma Jnana, what is not heard becomes heard; what is not seen becomes seen; what is not thought of becomes thought of; and what is not known becomes known.

You can bore diamond with a bristle. You can tie an infatuated elephant with a slender silken thread. You can bring the sun down for the play of your child. You can make the flame of fire burn always downwards. But it is difficult to control mind.

He who has no *Atma Jnana* is only a confirmed fool, even though he is a learned pundit with knowledge of six schools of philosophy, even though he is a research scholar of Oxford or Harward University with M. A. Ph. D. Sc. D. Lit. titles. Their intellects are still stony and barren.

One may know by heart the whole *Upanishad*, *Brahma Sutras*, *Gita*, *Shad Dharshan*, the *Angas*, the *Smritis*; western Philosophy etc. There is no salvation for such a learned man without the realisation of one's identity with Brahman through constant, intense meditation—not even in hundreds of crores of years.

Nature Of Brahman.

Who Himself sees all, whom no one beholds, who illumines the intellect etc., but whom they cannot illumine. That is Brahman. That is *Atman*. That is Sham. That is Ram.

That unheard Hearer, the unseen Seer, the unthought Thinker, the unknown Knower is Brahman.

That unborn, undecaying, undying, immortal, fearless (*ajam*, *ajaram*, *amritam*, *abhyam*) essence is Brahman.

That from which this world has come out, That in which this world subsists, That is which this world gets dissolved is Brahman.

That in which there is neither East nor West, neither light nor darkness, neither pleasure nor pain, neither hunger nor thirst, neither *harsh* nor *sokh* neither gain nor loss is Brahman.

He who dwells in this eye, who is within this eye, whom the eye does not know, whose body is the eye, who rules the eye from within is they Self, inner ruler, immortal (*Atma, antaryamin amritam*, Immortal).

He is the eye of the eyes, ear of the ears,

prana of *pranas*, mind of minds, light of lights, sun of suns, King of Kings, shah of shahs, Emperor of emperors.

That something than gaining which there is no greater gain, than knowing which there is no greater knowledge, than whose bliss there is no greater bliss, that must be known as Brahman or *Atman*.

There is something dearer than wealth. There is something dearer than a son. There is something dearer a wife. There is something dearer than *prana* (life). That something is thy Self, Inner Ruler, Immortal (*Atma*, *Antaryamin*.) That something is Brahman.

Jnana-Yoga Samadhi.

Samadhi is super-conscious state. It is union with Brahman. It is of two kinds: viz., *Savikalpa* and *Nirvikalpa*. When the mind is fixed in the *Advaitiya* Brahman along with *Jyata* (knower), *Jnana* (Knowledge), and *Jeya* (knowable) (*Triputi sahita*), it is *Savikalpa Samadhi*. There is recongnition of subject and object in this *Samadhi*. This *Savikalpa Samadhi* is of two kinds: (1) *Shabdanuvidha* or with words (2) *Shabdananuvidha* or without words.

When the *Samadhi* is associated with the sound' I am Brahman—*Aham Brahm Asmi*', it is *shabdanuvidha*. When it is not associated with the sound of 'Aham Brahm Asmi' it is *Shabdananuvidha*.

In *Nirvikalpa Samadhi*, the mind is fixed

in *Advaitiya* Brahman without any *triputi* i. e., any idea of knower, knowledge and knowable and is without recognition of subject and object. *Savikalpa Samadhi* is a means (*sadhana*) to the end —*Niraikalpa, Samadhi*, is the fruit or the result.

"Though there is a perception of duality in the *savikalpa samadhi*, in as much as there is distinct recognition of subject and object, yet the duality only helps to know the *Advaitiya* Brahman; in the same way as in an earthen object, there is a perception of earth, though there be an appearance of an earthen jar etc. So too, is there the perception of the secondless Brahman alone, even though there be an appearance of duality."

Nirvikalpa Samadhi is of two kinds viz. *Advaita Bhavanarupa Samadhi* which is *vrittisahita*. *Brahmakara Vritti* is present here. (2) *Advaita-avasthana rupa samadhi* which is *vrittirahita*. *Brahmakara vritti* dies here. *Advatiabhavana rupa samadhi* is *sadhana* (means) to the end. *Advaita-avasthana rupa samadhi* is the result or fruit.

In Vichar Sagar you will find: In this manner the difference between the two kinds of meditation is established; that is to say, in the meditation with recognition of subject and object, there is a perception of duality with that of Brahman, and in the meditation without recognition of subject and object, there is no conscious perception of the three integral constituents, knower, knowledge and object to be known; likewise with the state of profound slumber and

this second variety of meditation, there is this difference, that in the former, there is an absence of the modification of the mental function in the shape of Brahman while in the latter, there is no perception of it. Thus then, there is an entire absence of the integral organ with its function in profound slumber, while in the unconscious meditation there is only a want of the perception, though the integral organ and its function are modified into the shape of the Brahman; now this modification proceeds from the practice of the conscious variety of meditation; hence that is reckoned as one of the eight means, whose result is this meditation without recognition of subject and object.

Unconscious meditation is of two kinds: (1) Non-dual mental perception. (2) Non-dual form of resting in Brahman.

(1) When the non-dual modification of the internal organ after it has assumed the shape of the Brahman arises with the unknown function, it is called a form of non-dual mental perception of the unconscious meditation. Here much practice is needed, so that the functional modification of Brahman also ceases; and

(2) when the function has been completely done away with, it constitutes the non-dual condition of unconscious meditation. Then, just as water sprinkled on red hot iron is absorbed into the body of the metal, so by much persevering and firm practice of the non-dual perceptional form of the unconscious meditation, the function

merges into the extremely manifested Brahman; and this resting on the non-dual Brahman form of unconscious meditation, is the chief result of which the first, or perceptional is a means only.

Between the non-dual resting and profound slumber, the difference consists in the merging of the mental function in Ignorance in the latter, and the merging of the same function into the extremely tangible Brahman in the former; the felicity of the latter is enveloped in Ignorance while the blissfulness of Brahman perceived in the former, is entirely devoid of covering."

Brahm Vidya

The Way ? of the Universe is a knotty and vexed problem that has defied all human skill for its proper solution. It has not been satisfactorily explained by any of the Acharyas, Rishis, and Seers of Truth. *Srutis* and *Smritis* are silent on this point. The origin and nature of *maya* can only be understood after attaining Brahma Jnana, when the *Antahkarana* is absolutety pure. Brahma Jnana, is an occult mystery, a subject for initiation by a real Guru.

Now, just pause for a moment and think quite seriously your mode of life. You are proud that you are wise, and that you know science, arts, law, medicine etc. Are you really prudent? Emphatically not. You are helplessly ignorant. In how many diverse wombs, you have been placed ? You have been swindled wholesale by the fleshy eye and the nervous tongue. You are

carried away hoplessly by a little bit of colour, taste and touch.

Now, awake, arise and stop not till the goal of Elysial Bliss, final Beautitude, or the *Turyaditha* State, or *Nirvikalpa* absorbtion in Brahm or *Videha Kaivalya* is reached. Develop the six-fold virtues, *Shad-Sampath*. Acquire the four qualifications. Remove the three kinds of impurities of the mind viz *Mal* (by *Nishkamya Karma*, *Japa*, *Tapa*, *Yama*, *Niyama*, *Viratha*, etc.) *vikshep* (tossing of mind by *Upasana* of conditioned Brahm) and *Avaran* (layer) by *Sat Sang*, study of *Atma Jnana* Books, Vedantic Scriptures, ceaseless Atmic Enquiry or *Vichar*) Have faith in yourself first: faith in Guru's words : and faith in *Srutis*. Lead quite a simple life with sublime thoughts and lofty ideals. Eliminate desire and attachment, the two root causes of *Samsara*, the two potent factors of bondage. Have constant *Sat Sang*, a rare panacea for the cure of the formidable disease of rebirth.

Just as the coloured water penetrates freely and nicely a piece of cloth when it is pure white, so also the instructions of a sage can penetrate and settle down in the hearts of aspirants only when their minds are calm, when there are no desires for enjoyments and when the impurities of their minds are destroyed. That is the reason why an aspirant is expected to possess the qualifications of *Viveka*, *Vairagya*, *Sama*, *Dama* and *Uparathi* before he practises hearing of *srutis*, reflection and meditation. Discipline and purifi-

cation of the mind and the *Indriyas* are the prerequisites of an aspirant in the path of Truth and Self-Realisation.

Knowledge is power. A doctor who has knowledge of medicine, of the physical machine and its workings, of therapeutics and, of diagnosis and treatment of diseases is a powerful man. He can influence thousands. A Lawyer who has knowledge of law has got influence and power. The Commander-in-chief and Field-marshal who have knowledge of manoeuvres and enveloping movements of the battle-field and of the tactics of war have wonderful influence and power. The whole armies stand electrified before them and are ready to obey their commands. The raising of the policeman's fingers stops all motor cars in the streets of London. Just as heat is inseparable from fire, so also power is inseparable from knowledge. Brahman, the source for *Maya* is the storehouse for all powers. A Jnani who has knowledge of Brahman has got tremendous powers. He wills through his *Sat-Sankalpa*—Everything comes into being.

Kill out all desires of life (*abhinivesa*) in this world. Clinging to earth-life is the root cause of birth and death. Destroy the idea or the sense of separateness. Separateness is death. Unity is eternal life. Separateness is *avidya* or ignorance. Unity is Jnana.

Unless a man perseveres seriously in the pursuit of Knowledge of the Self and unless a

man struggles hard in the spiritual path with intense *vairagya* and keen longing for liberation he will never take recource to *Sat Sang* or company of the sages and will never lend a willing ear to Spiritual instructions, sermons and discourses.

There are no *Vedantic Prakriyas* (categories) in *Upanishads.* You will have to study *Atma Bodha*, *Tattwa Bodha*, *Vivek Chudamani*, *Vedanta Sara*, *Laghu Vasudeva Manana* in the beginning. These are all *Prakriya Granthas.* Then you will be able to understand clearly the teachings of *Upanishads.* A knowledge of three bodies, five *Koshas,* four *Avasthas*, three *gunas*, *neti—neti* doctrine, *Bhaga-tyag Lakshana*, *Anvaya-Vytireka*, *Adhyaropa-apavad*, *Laya chintan* of OM, *Laya-chintan* of *Antahkarana*, *Layachintan* of elements, *Rajju Sarpa nyaya*, various *Drishantas*, and *vadas* like *drishti srishtivada*, *Vivarta Vada* is indispensably requisite for proper understanding of Brahman. An elementary knowlege of Indian Logic, *Nyaya* philosophy is also necessary for proper understanding of *Vedanta.*

Meditation

Meditation is the royal road to attain Godhead. It is the grand trunk road which takes the aspirant direct to the destination of Divine Consciousness. It is the mystic ladder which takes the *Yogic* students from earth to heaven. It is the Divine ladder of *Yogins* which pushes them to the heights of *Asamprajnata Samadhi.*

It is the step in the stair-case of *Chidakasa* to take the aspirant to the highest storey of *Advaita-Nishta* and *Kaivalya Mukti* of *Vedantins*. Without it. no Spiritual progress is possible. It is a rope-bridge that allows the devotee to glide easily into the other shore of *Bhav-Samadhi* and drink the honey of *Prem* and nectar of Immortality.

O *Prem*! There is place where you will neither hear any sound nor see any colour. That place is *Param Dama* or *Padam Anamaya* (pain-less seat). This is the realm of peace and bliss. There is no body consciousness here. Here mind finds rest. All desires and cravings melt away. The *indriyas* remain quiet here. The intellect ceases functioning. There is neither fight nor quarrel here. Will you seek this silent abode through silent meditation? Solemn still-ness reigns supreme here. Rishis of yore attain-ed this place only by melting the mind in the silence. Brahman shines in native effulgence.

Forget the body. Forget the surroundings. Forgetting is the highest *Sadhana*. It helps meditation a great deal. It makes the approch to God easier. By remembering God, you can forget all these things.

Taste the spiritual consciousness by with-drawing the mind frem the sensual objects and fixing at the lotus feet of the Lord Who is ever shining in the chambers of your heart. Merge within by practising deep silent meditation. Plunge deep. Swim freely in the ocean of *Sat-Chit*

Ananda. Float in the Divine river of joy. Tap the source. March direct towards the fountain-head of Divine Consciousness and drink the Nectar. Feel the thrill of Divine Embrace and enjoy Divine Ecstasy. I shall leave you here. You have attained the state of immortality and fearlessness. O *Prem* fear not. Shine now. Thy light is come.

Practise regular systematic meditation in the same hours daily You will get the meditative mood easily The more you meditate, the more you will have inner spiritual life, wherein mind and *Indriyas* do not play. You will be very close to the source, *Atma.* You will enjoy the wave of bliss and peace.

All sensual objects will have no attraction for you now. The world will appear to you as a long dream. Jnana will dawn in you by constant, deep meditation. You wil be fully illumined. The curtain of ignorance will drop now. The sheaths will be torn. The body idea will vanish. You will realise the significance of the *Mahavakhya*, '*Tat Twam Asi*'. All differences, distinctions, qualities will disappear You will see everywhere one infinite, illimitable *Atma*, full of Bliss, Light and Knowledge. This will be a rare experience, indeed. Do not tremble with fear like Arjuna. Be bold. You will be left alone now. There is nothing to see or hear now. There are no senses. It is all pure consciousness only.

Thou art *Atma*, O *Prem*. Thou art not this

perishable body. Destroy the *Moha* for this filthy body. Do not utter in future "My body." Say, "this instrument." The sun is setting now. It is drawing within all the rays. Now sit for meditation. Again have a dive in the sacred *Atmic- Triveni* within. Collect all the rays of the mind and plunge within quite deep into the innermost recesses of the heart. Give up all sorts of fears, cares, worries and anxieties. Rest in the ocean of silence. Enjoy the eternal peace. Your old Jivahood is gone now. All limitations have disappeared. If the desires and old cravings try to hiss, destroy them by the rod of *Viveka* and sword of *Vairagya*

Keep these two with you always for some time till you get *Brahmi-Stithi* (fully established in *Atma*.)

OM is Sat-Chit-Anand. OM is Infinity, Eternity.
Sing OM. Feel OM. Chant OM. Live in OM.
Meditate on OM. Roar OM OM OM.
Hear OM. Taste OM. See OM
Eat OM. Drink OM.
OM is Thy Name!
May that OM guide you!!
OM! OM!! OM!!!
OM SANTI.

DAKSHINAMURTHY STOTRA

विश्वं दर्पणदृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि माययाबहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

To Him who by virtue of the power of illusion that abides in the Self beholds, as in a dream, the universe existing within Himself—like the reflection of a city in a mirror—although it is manifested without, but who, when awake beholds nothing but His own secondless Self—to Him who is incarnate in the Teacher, the Lord (Siva) facing the South, be this prostration !

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्री कृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

To Him who, like unto a magician or like unto a *Yogin*, manifests by His own will this universe, which was undifferentiated in the beginning like the plant latent in the seed, but which subsequently became differentiated owing to the various conditions of space and time created by *Maya*—to that Teacher incarnate, the Lord (Siva) facing the South, be this prostration !

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Whole light alone that is the reality shines forth in objects which are illusory (which have no real existence), who awakens His devotees by instructing the *Vedic* text, (*Mahavakhya*) "*Tat Twam Asi*" 'That thou art', who being realised, there will be no more return to the ocean of *Samsara*, to that Teacher incarnate, the Lord (Siva) facing the South, be this prostration!

ननाच्छिद्रघटोद्रस्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वाराबहिः स्पन्दते ।
जानामीति तमेव भान्तमनु भात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Whose consciousness streams forth outside through the eyes and the other organs like the light of a mighty lamp placed within a jar with many holes, and all this world shines after Him alone, shining in the consciousness "I know"—to Him who is incarnate in the Teacher, the Lord (Siva) facing the South, be this prostration!

देहं प्राणमयीन्द्रियाण्यपि चलां बुद्धिं च शून्यंविदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशंवादिनः ।
मायाशक्ति विलासकल्पित महाव्यामोह संहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Those who talk much in vain and understand that the body or the breath or the sense-organs or the fickle *buddhi* or the void as the "I" or the Self are indeed on the same level with women and children, with the blind and the stupid; they are quite deluded. To Him who destroys this great ignorance caused by the play of the power of

Maya—to that Teacher incarnate, the Lord (Siva in the form of Dakshinamoorthy) facing the South, be this prostration !

राहुग्रस्तदिवाकरेन्दु सदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Who is the inner Self which, enshrouded by *Maya*, like unto the sun or the moon in eclipse, merely exists in deep sleep on account of the withdrawal of sense-organs, but which when He wakes, is recognised by Him as "I have slept"— to Him who is incarnate in the Teacher, the Lord Siva) facing the South be this prostration !

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनु वर्तमानमहमित्यन्तस्स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

To Him, by means of the blessed symbol (*Gyana-Mudra* which consists of a circle formed by joining the thumb and the index finger at their tips) reveals to His disciples His own Self that always shines within as the "I" constant in all the varying states of childhood, manhood and old age, of *jagrat* (waking state) *svapna* (dreaming state) and *sushupti* (deep sleep state) and so on —to Him who is incarnate in the Teacher, the Lord facing the South, be this postration !

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।

स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

To the *Atma*, who, deluded by *Maya*, beholds in *Jagrat* or *svapna*, the universe in variety, as cause and effect, as master and servant, as teacher and pupil, as father and son and so on—to that Teacher incarnate, the Lord facing the South, be this prostration.

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

To Him whose eightfold form alone, viz. earth, water, fire, air, ether, sun, moon, and soul appears itself as this sentient and non-sentient universe; beyond whom, supreme and all-pervading, there exists none else for those seekers after Truth—to Him who is incarnate in the Teacher, the Lord facing the South, be this prostration!

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन्स्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥

Because the identity of the Self with the Universe has thus been explained in this hymn, therefore by hearing it, by reflecting and meditating on its teaching, and by reciting it to others, one will get that Divine state which is endued with the supreme splendour of being the

Universal Self, as also the Lordship of nature with eightfold divine powers (*Aiswarya*) as: *Anima*, *Mahima*, *Gharima*, *Lahima*, *Prapti*, *Prakamyam*, *Isatwan*, *Vasitvam*.

VEDANTIC SADHANA

Single Word Image.

(*Meditate on these ideas*)

(a) OM Immortal (Amritam)
(b) OM Nirakar (Formless)
(c) OM Nirguna (Without attributes)
(d OM Niravayava (Without limbs)
(e) OM Nishkriya (Actionless)
(f) OM Vyapak. (All-Pervading)
(g) OM Nirvikar (Unchanging)
(h) OM Adwaita. (Secondless)
(i) OM Akhanda (Indivisible)
(j) OM Aparischinna (Infinite)
(k) OM Nitya (Eternal)

Have the word-images also. Repeat these words mentally several times.

VEDANTIC TRIPLETS

Here are some Vedantic riplets for meditation, reflection and constant remembrance. This will constitute Atma Chintan, Brahma Chintan or Jnanabhyasa.

1.	Sat Existence	Chit Knowledge	Ananda Bliss	OM	OM	OM
2.	Satyam Truth	Jnanam Wisdom	Anantam Infinity	Soham	Soham	Soham
3.	Ajara undecaying	Amara Immortal	Avinasi Imperishable	Sivoham	Sivoham	Sivoham
4.	Achala Immovable	Amara Immortal	Avinasi Imperishable	Swarupoham	Swarupoham	Swarupoham
5.	Santam Peace	Sivam Auspicious	Advaitam Secondless	Analhaq	Analhaq	Analhaq
6.	Om Soham OM I am He	Sivoham I am Siva		OM	OM	OM
7.	Nitya Eternal	Shudda Pure	Mukta Free	OM	OM	OM
8.	Asanga Unattached	Akarta Non-doer	Sakshi Witness	OM	OM	OM
9.	Nitya Eternal	Nirakar Formless	Nirvikar Undecaying	Soham	Soham	Soham
10.	Nirakar Formless	Nirguna Gunaless	Nirvisesha Attributeless	OM	OM	OM
11.	Nitya Eternal	Nirupadhika adjunctless	Niratisava ananda Highest Bliss	OM	OM	OM
12.	Akasavat like ether	Sarvagata all-pervading	Nitya Eternal	Sivoham	Sivoham	Sivoham
13.	Desa kala beyond place & time	Vivarjita supportless	Niralambha like ether	Gagana sadirisha OM	OM	OM

14.	Chidakasa embodiment of knowledge.	Kutastha unchanging	Sakshi witness	OM	OM	OM
15.	Nirvikar unchanging	Ekrasa one essence	Prajnanagana mass of wisdom	Sivoham	Sivoham	Sivoham
16.	Akhanda Indivisible	Adwaita secondless	Aparischinna Infinite	Sivoham	Sivoham	Sivoham
17.	Anadhi Beginningless	Ananta Endless	Avinasi imperishable	OM	OM	OM
18.	Vyapak All pervading	Paripoorna All-full	Vibhu All permeating	OM	OM	OM
19.	Ajaram undecaying	Amritam immortal	Abhayam fearless	OM	OM	OM
20.	Amala without impurities	Nirmala Pure	Vimala drossless	OM	OM	OM
21.	Atma Self	Antaryami Inner Ruler	Amritam Immortal	Soham	Soham	Soham
22.	Jnanamritam Wisdom-nectar	Shuddam Pure	Atindriyoham beyond senses	OM	OM	OM
23.	Nirakar formless	Niravayava without limbs	Nishkriya without action	OM	OM	OM
24.	Svayam jyoti Self-effulgence	Svaprakash self-radiance	Chaitanyam consciousness	OM	OM	OM
25.	Infinity	Immortality	Eternity	OM	OM	OM

Those who meditate on the above ideas and formulae will be changed people. They will be veritable Gods on earth, radiating joy and peace everywhere. After doing some practice, stick to one idea only. This one idea also will die by itself when you get established in Brahman, in pure *nirvikalpa samadhi*. Take any triplet which you may like best and meditate on that seriously in right earnest.

SONG FOR DEVELOPING WILL

Bhajo Radhe Krishna, Bhajo Radhe Shyama.
Om Om Om Om Om Om Om Om Om Om
Soham Soham Sivoham Soham.

1. Will is Atma-Bhal, Will is dynamic
   Have a strong Will and realise Atma Om Om Om Om
2. Your will has become weak, through various desires,
   Destroy them to the very root, by vivek-vairagya-tyag. Om Om
3. My Will is powerful, I can blow up mountains,
   I can stop the ocean waves, I can command elements. Om Om
4. I can command Nature, I am one with Cosmic Will,
   I can dry up ocean, like Muni Agastya. Om Om Om Om
5. My Will is pure and strong, no one can resist,
   I can influence people, I always get success. Om Om Om Om
6. I am hale and hearty. I am always joyful,
   I radiate joy and peace to million distant friends Om Om Om Om
7. I can give Samadhi, by simple gazing,
   I can do Shakthi—Sanchar by mere Sankalpa, Om Om Om Om
8. I am Yogi of Yogis, I am Emperor of Emperors,
   I am King of all Kings, Shahs of all Shahs, Om Om Om Om
9. I can elevate aspirants by simple Master's Touch,
   I can work wonders by the power of Sat-Sankalpa, Om Om Om Om
10. I can heal millions, from a long distance.
    This is due to Will, therefore develop WILL, Om Om Om Om
11. Give up Vasanas and think of ATMA,
    This is the royal way to develop your Will, Om Om Om Om
12. Keep up diary, give up cares and worries,
    Do simple Tapas and develop attention Om Om Om Om
13. Develop patience and have command of temper, Om Om Om Om
    Control the Indriyas and practise meditation, Om Om Om Om
14. Have power of endurance and practise celibacy,
    All these will help you to develop your Will, Om Om Om Om

SANTI MANTRAS

हरिः ॐ । वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्संदधामृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः

1. Hari OM ! Vaang me manasi pratishtita mano me vaachi pratishtitamaaviraavirma edhi vedasya ma aanistha : srutam me maa prahaaseeranenaadhita naahoraa traansamdadhaamrutam vadishyaami satyam vadishyaami tanmaamavatu tadvaktaaramavatvavatu maamavatu vaktaaramavatu vaktaaram.

OM Santi ! Santi !! Santi !!!

"Hari OM ! My speech is rooted in my mind
My mind is rooted in my speech ;
Brahman, reveal thyself to me,
Ye mind and speech enable me
To grasp the truth that the scriptures teach.
Let what I have heard slip not from me ;
I join day with night in study,
I think the truth, I speak the truth ;
May That protect me, may That protect
The teacher, protect me,
Protect the teacher, protect the teacher.
OM Peace ! Peace !! Peace !!!

हरिः ॐ । सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः

2. Hari OM! Sahanaavavatu saha now bhunaktu saha veeryam karavaavahai Tejasvinaavadhitamastu maa vidvishaavahai.

OM SANTI: ! SANTI: !! SANTI: !!!

May (Brahman) protect us both.

May (Brahman) enjoy us both.

May we work together.

May the self-luminous Brahman be studied by us.

May we note hate each other.

OM Peace! Peace!! Peace!!!

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकारोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः

3. Aapyaayantu mamaangaani vaak praanaschakshu: srotramatho balamindriyaani cha sarvaani sarvam brahmaupanishadam Maahambrahma niraakuryaam maa maa brahma niraakaarodaniraakaranamastva niraakaranam mestu tadaatmani nirate ya upanishatsu dharmaaste mayi santu te mayi santu.

OM Santi: ! Santi: !! Santi: !!!

May my limbs, speech, *prana*, eye, ear, strength, and all my senses grow vigorous.
All (everything) is the Brahman of the *Upanishads*.
May I never deny the Brahman, May the Brahman never spurn me,

May there be no denial of the Brahman, May
there be no spurning by the Brahman.

Let all the virtues recited by the *Upanishads*
repose in me delighting in the *Atman*:

May they in me repose!

OM Peace! Peace!! Pease!!!

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरंगैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ॥

ॐ शान्तिः शान्तिः शान्तिः

4. OM Bhadram karnebhi: srunuyaama devaa:

Bhadram pasyemaakshabhiryajatraa:

Sthirairangaistushtuvaagum sastanoobhi:

Vyasema devahitam yadaayu:

OM Santi:! Santi:!! Santi:!!!

OM Oh Gods, may we, with our ears, hear
what is auspicious:

Oh ye! fit to be worshiped, may we, with our
eyes, see what is auspicious;

May we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb.

OM Peace! Peace!! Peace!!!

शन्नो मित्रः शं वरुणः । शन्नोभवत्वर्यमा ।
शन्न इन्द्रो बृहस्पतिः । शन्नो विष्णुरुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेवप्रत्यक्षं ब्रह्मासि
त्वमेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् ।
सत्यमवादिषम् । तन्मामावीत् ।
तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः

5. Sanno mitra: sam varuna: sanno bhavat-
varyamaa
Sanno Indro brihaspati : Sanno vishnu
rurukrama :
Namo Brahmane. Namaste vayoo. Tvameva
pratyaksham
Brahmaasi. Tvameva pratyaksham Brahmaa-
vaadisham
Rutamavaadisham. Satyamavaadisham. Tan-
maamaaveet.
Tadvaktaaramaaveet. Aaveenmam. Aavid-
vaktaaram.

OM Santi: ! Santi: !! Santi: !!

May the Sun (*Mitra*) be good to us !
May *Varuna* be good to us !
May the Sun (*Aryama*) be good to us !
May *Indra* and *Brihaspati* be good to us !
May *Vishnu* of great strides be good to us !
Prostrations to the Brahman !
Prostrations to thee, O *Vayu* !
Thou indeed art the visible Brahman.
I shall proclaim thee visible Brahman ;
I shall call thee the just !
I shall call thee the true !
May it protect me !
May it protect the teacher !
May it protect me !
May it protect the teacher.

OM Peace ! Peace !! Peace !!!

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः

6. OM Poornamada: poornamidam poornaat poornamudachyate
Poornasya poornamaadaaya poornamevaavasishyate.
OM Santi: ! Santi: !! Santi: !!!

The whole (Brahman) is all that is invisible.
The whole (Brahman) is all that is visible.
The whole (*Hiranyagarbha*) was born out of the whole (Brahman)
When the whole (the universe) is absorbed into the whole (Brahman)
The whole alone (Brahman) remains.
OM Peace ! Peace ! Peace !!!

SAD GURU STOTRA

1. I bow to that Supreme Guru who assumed the forms of Lord Jesus, Lord Buddha, Lord Krishna, Lord Rama and Sri Sankara in times of catastrophe and high calamities to destroy wicked people and established righteousness on Earth.

2. Salutations to that spotless Brahman, Who has hidden Himself like oil in seed, like butter in milk, but Who reveals Himself to those who practise constant and intense meditation after purifying their minds, by *tapas*, continence, right conduct etc.

3. Prostrations to the World-Teacher, who removes the veil of ignorance of ignorant *Jivas* when they meditate on Him with onepointed pure mind and who is an embodiment of love and mercy.

4. My silent adorations to the non-dual, pure, Self-effulgent, eternal, All-full, imperishable Brahman, who is the support of my body, mind, *Prana* and *Indriyas*, who is the light and substratum of this world, and who is the silent witness of all my mental states and modifications.

5. Hail, Hail to that *Sat-Chit-Ananda Atman* who is unchanging, immutable, all-pervading like ether, without limbs, without body, *prana*, senses and mind, and who is represented by the monosyllable OM.

6. Glory to that indivisible, infinite, immortal one essence that lies hidden in all these names

and forms and that is known by the various names *Atman* , *Brahman*, *Chanitanya*, *Purusha*, *Paramatman* *Swaroop*, *Kutasth*, *Purushottama*, etc.

7. Victory to that Brahman who is the source, womb, support, root for this world and my body, who is ever waking even when all the minds are resting in *Moola Jnana* at night during deep sleep, who illumines the *buddhi*, sun, and all objects of the world, but who himself is not in need of any other light on account of His Self-luminosity.

8. I bow to that *Nirakara-Nirguna Brahman* who is like steam or H_2O but who assumes *Sakara Saguna* form like ice for the pious meditation of His Bhaktas.

CONTENTS

VIII. Brihadaranyaka Upanishad

Appendix

KATHOPANISHAD

DIALOGUES FROM UPANISHADS

KATHOPANISHAD

FIRST VALLI

Between Nachiketas and Yama

1. Once desirous of heaven, the son of Vajasrava (Gautama) gave (in a sacrifice) all that he possessed. He had a son Nachiketas by name.

2. When the presents were being distributed, filial anxiety (about the welfare of his father) entered into the heart of Nachiketas, who was still a boy, and he thought.

3. "Joyless verily are those worlds to which a man goes by giving (presents in a sacrifice) cows which have drunk water, eaten grass, given their milk and are barren."

4. Nachiketas said to his father : "O father, to whom wilt thou give me"; he said this again and for the third time the (enraged) father said : "To Death I will give thee."

5. Nachiketas thought : "Among many I go as the first ; among many I go in the midst. What will be the work of Yama which today he has to do unto me ?

6. "Remember how our forefathers acted ; consider also how others now act. Like corn, the mortal decays and like corn they are born again." Nachiketas entered into the abode of Yama

Vaivasvata. There was no one to receive him. Yama had gone out.

7. "A Brahmin guest enters a house like fire. For him men give this peace-offering (to quench the fire or to quiet him). Bring water, O Vaivasvata (O son of Vaivasvat, the sun)."

8. Hope, expectation, company with good men, friendly discourse; sacrifices, pious gifts, sons and cattle—all these are destroyed in the case of the ignorant man, in whose house a Brahmin guest stays without taking food. Yama returned to his abode after an absence of three nights.

9. Yama said: "Oh Brahmin, as thou, a venerable guest, hast dwelt in my house three nights without eating, therefore choose now three boons in return. O Brahmin, my prostrations unto thee. May good befall me."

10. Nachiketas said: "O Death! as the first of the three boons, I choose that Gautama, my father, be pacified, kind and free from anger towards me, and that he may know me and greet me, when I shall be sent away by thee."

11. Yama said: "Through my favour, Andalaki, the son of Aruna will recognise you as before. He will sleep peacefully at night and when he sees you released from the mouth of death, will lose his anger."

12. Nachiketas said "In the heaven there is no fear; thou art not there, O Death and no one

is afraid on account of old age. Having conquered both hunger and thirst, one rejoices in heaven being above sorrow."

13. "O Death! thou knowest the fire-sacrifice which leads us to heaven; explain it to me, for I am full of faith. Those who live in the world attain immortality—this I ask as my second boon."

14. Yama said: "I will tell thee well, learn it from me, O Nachiketas. I know the fire that leads to heaven; know the fire which leads to heaven (which is the cause of acquiring infinite worlds), and which again is the support of the universe and which is seated in the cavity (of the heart)."

15. Yama then explained to him that fire sacrifice, the source of the worlds, what bricks are required for the altar, how many, and how they are to be placed, and Nachiketas repeated all as explained. Then Yama being pleased with him, said again.

16. Satisfied, magnanimous Death spoke to him: "I give thee here this other boon; this fire-sacrifice shall be named after thee; and take thou this many-coloured chain."

17. Whoever performs three times this sacrifice of Nachiketas fire and has been united with the three (father, mother and teacher), and has performed the three duties (study, sacrifice and almsgiving) overcomes birth and death. When he has understood this adorable, bright, the

omnicient fire born of Brahman and realised him, then he obtains everlasting peace.

18. He who knows the three Nachiketa fires, and propitiates the Nachiketa fire with this Knowledge, throws off the chains of death, goes beyond sorrow and rejoices in heaven.

19. "This, O Nachiketas is thy fire which leads to heaven and which thou hast choosen as thy second boon; people will call this fire thine alone. Choose now, O Nachiketas, thy third boon."

20. Nachiketas said: "There is that doubt, when a men is dead—some say he is and some, he is not,—This I should like to know, taught by thee. This is the third of my boons."

21. Yama said: "On this point even the gods of olden times had doubt. Verily it is not easy to understand it—subtle is its nature. Oh Nachiketas, choose another boon; do not press me on this; give this up for me."

22. Nachiketas said: "Thou sayest, O Death, that even the gods had doubts here and that this is not easy to know. Another Teacher like thee is not to be found; surely, there is no other boon like this."

23. Yama said: "choose sons and grandsons who may live a hundred years, herds of cattle, elephants, gold and horses. Choose the wide abode of the earth and live yourself as many years as you like.

24. "If you can think of any boon equal to that, choose wealth and long life. Be a king, O Nachiketas, of the wide earth. I shall make thee the enjoyer of all desires.

25. "Whatever desires are difficult to attain in the world of mortals, ask for them according to thy wish: These fair maidens with their chariots and musical instruments—such are indeed not enjoyable by mortals; be attended by them, I will give them to thee; but O Nachiketas! do not ask the question of the state of soul after death."

26. Nachiketas said: "These things last till tomorrow (ephemeral), O Death, they wear out the vigour of all the senses. Even the longest life is, verily short. Keep thou thy chariots, the dance and music.

27. "No man can be made happy by wealth. If we should obtain wealth and behold thee, we would only live as long as thou shalt sway. Only that boon which I have chosen is fit to be longed by me.

28. "What decaying mortal living in the world below and possessed of knowledge, after having approached the company of the undecaying and the immortal, will rejoice in long life, after he has pondered over the nature of the pleasures produced by song and sport (beauty and love)?

29. "O Death! tell us that in which men have this doubt, and which is about the great hereafter. Nachiketas does not choose any other boon but that (concerning the soul) of which the knowledge is hidden."

SECOND VALLI

Nachiketas and Yama

Hari OM.

1. Yama said: "One is good, while another is pleasant. These two having different objects, chain a man. Blessed is he who, between them chooses the good alone, but he who chooses what is pleasant, loses the true end.

2 "The good and the pleasant take hold of man; the wise man examines and distinguishes them. The wise man prefers the good (*sreya*) to the pleasant, but the ignorant man chooses the pleasant (*preya*) for the sake of the body.

3. "Oh Nachiketas, thou hast renounced desires and desirable objects of pleasant shape (as the heavenly nymphs), judging them by their real value. Thou hast not chosen the road of wealth, in which many men perish.

4. "These two, ignorance and knowledge are wide apart and lead to different points or goals. I believe Nachiketas to be one who desires for knowledge, for even many desires have not shaken thee.

5. "The ignorant, who live in the midst of darkness but fancy themselves as wise and learned go round and round deluded in many crooked ways, as blind people led by the blind.

6. "The way to the Hereafter is not apparent to the ignorant man who is foolish, deluded by

the delusion of wealth. "This is the world" he thinks, "there is no other"—thus he falls again and again under my sway.

7. "He (the Self) of whom many are not even able to hear, whom many, even when they hear of him, do not comprehend; wonderful is a man, when found, who is able to teach the Self; wonderful is he who comprehends the Self, when taught by an able teacher.

8. "That Self, when taught by a man of inferior intellect is not easy to be known, as it is to be thought of in various ways. But when it is taught by a preceptor who is one with Brahman (who beholds no difference), there is no doubt concerning it, the Self being subtler than the subtle, and is not to be obtained by arguing.

9. "This knowledge is not to be obtained by argument, but it is easy to understand it, O dearest, when taught by a teacher who beholds no difference; thou hast obtained it now; thou art fixed in truth. May we have, O Nachiketas, an enquirer like thee!"

10. Nachiketas said: "I know that the treasure is transient, for that eternal is not obtained by things which are not eternal. Therefore the Nachiketa fire has been propitiated by me with the perishable things and I have obtained the eternal."

11. Yama said: "The end of all desires the foundation of the world, the endless rewards of sacrifice, the other shore where there is no fear, the praiseworthy, the great, and wide-extended

sphere and the abode of the soul—all these thou hast seen, and being wise, O Nachiketas, thou hast with firm resolve rejected all.

12. "The wise sage who, by means of meditation on his Self, recognises the Ancient, who is difficult to be seen, who is unfathomable and concealed, who is hidden in the cave of the heart, who dwells in the abyss, who is lodged in intelligence, indeed renounces joy and sorrow.

13. "Having heard and well grasped this (the self), the mortal abstracting the virtuous Atman, attaining this subtle Self, rejoices, because he has obtained what is cause for rejoicing. I think that the abode of Brahman is wide open for Nachiketas."

14. Nachiketas said: "That which thou seest as other than virtue and vice, other than cause and effect, other than the past and future, tell me that."

15 Yama said: "The goal (word) which all the Vedas speak of (praise), which all penances proclaim and wishing for which they lead the life of a Brahmacharin, that goal (word) I will briefly tell thee—It is OM.

16. "This word is verily Brahman; this word is verily the highest; he who knows this word, obtains, verily, whatever he desires.

17. "This is the best support. This is the highest support. He who knows this support is worshipped in the world of Brahman.

18. "The Intelligent Atman is not born, nor does He die; He did not spring from anything,

and nothing sprang from Him; unborn, eternal, everlasting, ancient, He is not slain, although the body is slain.

19. "If the slayer thinks "I slay", if the slain thinks "I am slain", then both of them do not know well. This slays not, nor is slain.

20. "The Atman subtler than the subtle, greater than the great, is seated in the heart of each living being. He who is free from desire, with his mind and the senses composed, beholds the majesty of the Self and becomes free from sorrow.

21 "Sitting, he goes far; lying he goes everywhere. Who else, therefore save myself, is able to comprehend the God who rejoices and rejoices not?

22. "The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve.

23. "This Atman cannot be attained by study of the Vedas, nor by intelligence, nor by much learning. He whom the Self chooses, by him the Self can be gained. To him this Atman reveals Its true nature.

24. "But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not collected (is not at rest), can never obtain this Atman by knowledge.

25. "Of whom, the Brahmana and the Kshatriya classes are (as it were) but food, and Death itself a condiment (or pickle), how can one thus know where that "Atman Is?"

THIRD VALLI

Hari OM.

1. The two who enjoy the fruits of their good works being seated in the cavity of the seat of the Supreme, the knower of Brahman call them shadow and light, as also the performers of the five-fold fire and those who have propitiated three times the Nachiketa fire.

2. We are able to understand both, the Nachiketa fire which is the bridge of all sacrifices (to cross misery), and also the highest, indestructible Brahman, fearless, and the refuge for those, who wish to cross the ocean of *Samsara.*

3. Know the Atman as the Lord of chariot, the body as the chariot; know intellect as the charioteer and the mind again as the reins.

4. They say, the senses are the horses and their objects are the roads; the Atman, the senses and the mind united, the wise call the enjoyer.

5. He who has no discrimination and whose mind is always uncontrolled, his senses (horses) are not controllable like vicious horses of a driver.

6. But he who has understanding and whose mind is always controlled, his senses are under control like good horses of a driver.

7. But he, who has no discrimination, and whose mind is not under control, and who is always impure, does not reach that goal, but enters into the round of births and deaths.

8. But he, who has understanding, who has his mind always under control, and who is pure, reaches that goal whence he is not born again.

9. But he who has understanding for the driver and who holds the reins of the mind, reaches the end of his journey, and that is the highest place of Vishnu.

10. Beyond the senses are the rudiments of objects; beyond these rudiments is the mind; beyond the mind is the intellect *(Mahat)*; beyond the intellect is the great Self.

11. Beyond the great (*Mahat*) is the unmanifested (*Avyaktam*). Beyond the *Avyaktam* is the *Purusha*; beyond the *Purusha* there is nothing; that is the end; that is the highest goal.

12. This Atman is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.

13. Let the wise sink his speech into mind, the mind into the intellect and the intellect into the great Atman and the Great Atman into the peaceful Atman.

14. Arise, awake; having reached the great (teachers), learn. The sharp edge of a razor is difficult to pass over; thus the wise say the path (to the Self) is hard.

15. He, who has known that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the *Mahat* (great) and unchanging, is freed from the jaws of death.

16. A wise man who hears and repeats the ancient story of Nachiketas told by Yama, attains glory in the world of Brahman.

17. Whoever with devotion recites before an assembly of Brahmins or at the time of Sraddha of forefathers, this highest secret, obtains thereby immortality, obtains immortality.

FOURTH VALLI

Nachiketas and Yama

1. Yama said: "The Self existent (Brahma) created the senses with out-going tendencies; therefore man beholds the external universe and not the internal Self (Atman). But some wise man with eyes averted from sensual objects (with his senses turned away), desirous of immortality sees the Atman within.

2. "The ignorant follow after external objects of desire and fall into the snare of wide-spread death; but wise men, knowing the nature of immortality, do not covet the fleeting (unstable) things here.

3. "To the Self by which one knows form, taste, smell, sound, touch and the sexual pleasure, nothing remains unknown. This verily is That (Brahman which thou hast asked for).

4. "The wise, when he knows that by which he perceives all objects in dream or in waking is the great omnipresent Atman, grieves no more.

5. "He who knows this Atman, honey-eater, soul, always near, and the Lord of the past and the future henceforward fears no more. This is verily That.

6. "Who beholds him seated within the five elements, him who was born of *Tapas* (of Brahman), who was created before the waters, who entered the cave of the heart and dwells there. This is verily That (Brahman, which thou hast asked for).

7. "Who is born along with *Prana* in the form of all the *Devatas*, who, entering into the heart, abides therein, and who has born with the elements. This is indeed That.

8. "The fire that is concealed within two pieces of wood, as the embryo is hidden in the pregnant woman, fit to be worshipped daily by men who are awake and offer oblations. This is indeed That.

9. "And that whence the sun rises, and whither it sets, on that there all the *Devas* depend and no one goes beyond. This is indeed That.

10. "What is even here (visible in the world); the same is there (invisible in Brahman); and what is there, the same here. He proceeds from death to death who beholds here difference (between Brahman and the world).

11. "By mind alone could this (Brahman) be obtained; then there is no difference here at all. He goes from death to death who sees any difference here.

12. "The person (*Purusha*) of the size of a thumb, resides in the middle of the body, as Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That.

13. "That person, of the size of a thumb, is like a flame without smoke, Lord of the past and the future. He alone is even today, and will be verily tomorrow. This is verily That.

14. "As water, when rained on a mountain-ridge, runs down the rocks scattered on all sides, so does he, who beholds the objects as different, run after them only on all sides.

15. "As pure water poured into pure water becomes the same only, so the Atman of the thinker who knows this, becomes, O Gautama.

FIFTH VALLI

1. "The city of the unborn (Brahman), whose Knowledge is permanent, has eleven gates. Adoring Him, one does not grieve, and liberated (from all bonds of ignorance), he becomes free. This verily is That.

2. "As *Hamsa* (sun) he dwells in heaven; as *Vasu* (air) he dwells in the sky; as fire he dwells on the hearth; as guest, he dwells in a house; he dwells in men, in gods, in truth, in ether. He is born in the waters, he is born in the earth, he is born in the sacrifice, he is born on the mountains; he is true and great.

3. "He (Brahman) sends up the *Prana* and throws the *apana* downwards; the dwarf seated in the centre, all *Devas* adore.

4. "When this Atman, who dwells in the body departs from the body, what remains then? This verily is That.

5. "Not by *prana*, not by *apana* does any mortal live; but it is by some other on which two depend that men live.

6. "Well then, O Gautama, I will explain the mysterious, ancient Brahman, and what happens to the Self, after death.

7. "Some *Jivas* enter the womb in order to have a body; others go into the inorganic matter, according to their *Karma* and Knowledge.

8. "This *Purusha*, who, building desire after desire, is awake when all sleep, is called certainly "the Pure", is called Brahman, is called even immortal. Upon him all the worlds are found: no oe gnoes beyond that. This verily is That.

9. "As the one fire, after it has entered the world, though one, takes different forms according to whatever it burns, so does the internal Atman of all living beings, though one, take a form according to whatever He enters and is outside all forms.

10. "As the one air, after it has entered the world, though one, takes different forms according to whatever it enters, so the internal Atman of all living beings, though one, assumes forms, according to whatever He enters, and is outside all forms.

11. "As the sun, the eye of the whole world, is not contaminated by the defects of the eye or

of external things, so the one internal Atman of all living beings, is not contaminated by the misery of the world, being external to it.

12. "He is one, the ruler, the internal Atman of all living beings, who makes his one form manifold. The wise who behold Him within their Self, to them belongs eternal bliss, not to others.

13. "The wise who behold the Self as the eternal among the transient, as conscious, among the conscious, who, though one, grants the desires of many, as dwelling in their own selves, to them belongs eternal bliss, not to others.

14. "Wise think of that as this—the Supreme bliss which cannot be described. How then shall I know that? Does it manifest or does it not manifest?

15. "The sun does not shine there, nor do the moon and the stars, nor do these lightnings shine and much less this fire. When He shines, everything shines after Him; by His light, all these shine by His light."

CHAPTER II

SIXTH VALLI

1. Yama said: "There is that ancient *asvattha* tree, whose root is upwards, and branches are down. That indeed is pure. That is Brahman, and that alone is called Immortal. Upon that all the worlds depend and no one goes beyond that. This is verily That.

2. "This whole universe evolved from the Brahman, moves in the *prana* (in the highest

Brahman). That Brahman is a great terror, like an uplifted thunder-bolt. Those who know this become immortal.

3. "From fear of Brahman fire burns; from fear the sun shines; from fear *Indra* and *Vaya* and Death, the fifth run.

4. "If here (in this life) one is able to comprehend Him (Brahman) before the death of the body, he will be liberated from the bondage of the world; if one is not able to comprehend Him, then he has to take a body again in the worlds of creation.

5. "As in a mirror, so (Brahman can be clearly seen) here within one's Self; as in dreams, so in the world of the fore-fathers; as in water, so in the world of the *Gandharvas;* as in light and shade, so in the world of Brahman.

6. "A wise man, having understood, that the senses separately produced are distinct from the Atman, and also their rising and setting, grieves no more.

7. "Beyond the senses is the mind; higher than the mind is the intellect; higher than the intellect is the great Atman; higher than the *Mahat* is *Avyaktam* (the unmanifested).

8. "Beyond the *Avyaktam* is *Purusha*, all-pervading and devoid of *linga* (indicative sign.) He who knows Him is liberated and obtains immortality.

9. "His form is not to be seen. No one beholds Him with the eye. By controlling the mind

by the intellect and by incessant meditation he is revealed. Those who know this (Brahman), become immortal.

10. "When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm), that is called the highest state.

11. "The firm control of the senses, they regard as *Yoga*. At that time one gets careful, for *Yoga* comes and goes.

12. "The Self cannot be reached by speech, by mind, or by the eye. How can it be perceived except by him who says: "He is?"

13. "He should be known to exist and also as He really is. Of these two to him who knows Him to exist, His true nature becomes manifest.

14. "When all desires that dwell in the heart of one cease, then the mortal becomes immortal and here attains Brahman.

15 "When all the knots of the heart are severed here on earth, then the mortal becomes imtal. Here ends the teaching.

16. "There are hundred and one nerves of the heart One of them (*sushumna*) penetrates the crown of the head; moving upwards by it one (at the time of death) attains immortality; the other nerves are of various course.

17. "The *Purusha* of the size of a thumb, the inner Self, is always seated in the heart of all living beings; one should draw him out from one's own body with steadiness, as one draws the

pith (stalk) from a reed; one should know him as pure and immortal."

18. Nachiketas then having acquired this knowledge imparted by Yama, and also the whole teaching about *Yoga*, attained Brahman, having become free from passion and death. Thus it will be with another also, who thus knows the nature of the Atman.

19. May He protect us both! May He enjoy us both! May we acquire strength together! May our knowledge become bright! May we not hate (quarrel)! Om Peace! Peace!! Peace!!!

Hari OM.

Santi Sloka

Sam no mithrah Sam Varunaha. Sam no Bhavathvaryama.

Sam na Indro Brahaspathihi. Sam no Vishnururukramaha.

Namo Brahmane. Namasthe Vayo. Thvameva Prathyaksha Brahmasi.

Thvameva Prathyaksham Brahma vadishyami. Rutham vadishyami.

Satyam vadishyami. Thanmaamavathu. Thadvaktharamavathu.

Avathu mam. Avathu vaktharam. OM Santhihi Santhihi Santhihi.

May the Sun (*Mitra*) be good to us! May *Varuna* be good to us! May the Sun (*Aryama*) be good to us! May *Indra* and *Brihaspati* be good to us! May Vishnu of great strides be good to us!

Prostrations to the Brahman! Prostrations to thee, O *Vayu*! Thou indeed art the visible Brahman. I shall proclaim thee visible Brahman; I shall call thee the just! I shall call thee the true! May it protect me! May it protect the teacher! May it protect me! May it protect the teacher! Om Peace, Peace, Peace!

THE PRASNOPANISHAD

THE PRASNOPANISHAD

Dialogue between Kabandhi and Katyayana (Pippalada)

FIRST PRASNA

Santi Mantra

Om Bhadram karnebhihi srvnuyama devaha-Bhadram Pasyemakshabhiryajathraha sthirair-angaisthushtuvang sasthanoobhihi, vyasema deva-hitam yadayuhu.

Om Santhihi Santhihi Santhihi.

Om, Oh Gods, may we, with our ears, hear what is auspicious; Oh ye' fit to be worshipped, may we, with our eyes, see what is auspicious; may we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb.

Om Peace! Peace!! Peace!!!

Adorations to the Highest Self! Hari Om

1. Sukesa, son of Bharadvaja, and Satya-kama, son of Siva, and Gargya, the grandson of Surya, Kausalya, son of Asvala. Bhar-gava the son of Vidarbhi, and Kabandhi, son of Katya—all these devoted to Brahman and centred in Brahman, seeking the Highest Brah-man, approached the revered Pippalada with fuel (*samita*) in their hands, thinking that he would explain all to them."

2. That Rishi said to them: "Stay here an-other year with austerity, celibacy and faith;

then you may ask questions according to your pleasure and if we know them, we will explain all to you."

3. Then Kabandhi approached Katyayana and asked: "Sir, whence are these creatures born?"

4. He replied: "Prajapati (the Lord of creatures) was desirous of offspring. He performed penance (thought) and having performed penance he created a pair—matter (*rayi*) and life (*Prana*) (food and eater) thinking that they together would produce creatures for him in many ways.

5. The sun is verily life and the moon, the food (matter) all this having form and formless is food; and therefore form is indeed food.

6. Now the sun rising goes towards the East. When he lights up the Southern, the Western the Northern quarters, the nadir, the zenith, the intermediate quarters and all, by that he takes up into his rays all creatures.

7. This is he (*Vaisvanara*), the sum total of all living beings, assuming all forms, life and fire, who rises every day. This has been said in the following *mantra* of the *Rig Veda*.

8. Assuming all forms, resplendent, omniscient, who ascends highest, alone in his splendour, heat-giver, the thousand-rayed, existing in hundred forms, life of all creatures, this Sun rises.

9. The year is indeed Prajapati (the Lord of the creation); and there are two paths thereof, the Southern and the Northern. Those who

follow the path of *Karma* alone, by the performance of sacrificial and pious acts obtain only the world of the moon and certainly return again. Therefore those sages who desire offspring, take the southern route. This food is verily the path of the forefathers.

10. But those who have sought the Atman by penance, celibacy, faith and knowledge, gain by the Northern route the Sun. This is the home of all lives, the immortal, fearless, the highest goal. Thence they do not return, for this is the end. About that, this is the verse.

11. Having five feet (the five seasons), the father, having twelve forms (twelve months), the giver of rain they say he is seated in a place higher than heaven--Others call him all-wise, upon whom, like a chariot (drawn by seven horses) with seven wheels and six spokes, the whole world is founded.

12. The month is Prajapati (the Lord of creation) its dark half is indeed the food; its bright half, the *Prana*. Therefore these Rishis perform sacrifices in the bright half; the others, in the dark half.

13 Day and night are Prajapati; the day *is* the *Prana* and the night, indeed is the food. Those who unite in love by day waste their *Prana*, those who unite in love by night are considered as fulfilling the duties of a Brahmachari.

14. Food indeed is Prajapati; from that indeed proceeds the semen; from that all these creatures are born.

15. Thus, therefore those who observe this rule of Prajapati (as laid down in 13) produce a pair, and to them belongs this Brahmaloka, and in whom dwell penance, celibacy and truth.

16. To them belongs that pure Brahmaloka; in whom there is no crookedness falsehood or dissimulation.

SECOND PRASNA

Dialogue between Bhargava and Pippalada

1. Then Bhargava, son of Vidharbhi questioned him: "Oh Bhagavan! How many *Devas* support the creature? Which of them ellighten that? Who again is among them, the greatest?"

2. He replied: "Those *Devas* verily are the ether, wind, fire, water, earth, speech, mind, eye and ear. They manifesting their glory (disputed among each other) say "We hold together and support this body."

3. *Prana*, the greatest, said to them, "Be not lost in delusion (do not entertain this foolish pride.) I alone, dividing myself five-fold, support this body and keep it."

4. They did not believe. It (the principal *prana*) from indignation, seemed to go out of the body (as it were) from above. When the *prana* ascended, all the others immediately ascended too; and when it remained all the others remained, just as the bees go out when their queen goes out and return when she returns; so mind, speech, eye, ear, and the rest being pleased, praised *prana*.

5. This (life) as fire burns; as the sun it shines; as *Paryanya* (it rains), as *Maghavan* (*Indra* it reigns); it is the wind, it is the earth; moon, *Deva*, what has form, what is formless and what is Immortal.

6. As spokes in the nave of a wheel, so all is centred in *Prana* the verses of the *Rig-Veda*, *Sama Veda*, sacrifices, Kshtriyas and the Brahmins.

7. As Prajapati (lord of creatures) thou movest about in the womb, thou indeed art born afterwards. To thee, O *Prana*, who dwellth together with the other *pranas* (senses), these creatures offer oblations.

8. Thou art the best carrier to the Gods, the first oblation to the forefathers. Thou art the true active principles of the senses (*pranas*) which are the essence of the body.

9. O *Prana*! thou art *Indra* by thy power, thou art *Rudra*, thou art the protector; thou movest in the sky, thou art the sun, the lord of all lights.

10. When thou showerest down rain, then, O *prana*, these creatures of thine sit delighted, hoping that there will be food as much as they desire.

11 O *Prana*! thou art a Vratya (unpurified one) thou art the fire, *Ekrashi*, the consumer of everything, the good lord of the world. We are the givers of oblations, O Matarisvan! thou art our father.

12. Make propitious that body of thine which abides in speech, in the ear, in the eye and which pervades the mind; do not go out.

13. All this is within the control ef *Prana*, as also all that is in the third heaven. Protect us like a mother. Give us prosperity and wisdom.

THIRD PRASNA

Kausalya and Pippalada

1. Then Kausalya, son of Asvala questioned him: "O Bhagavan! whence is this *Prana* born? How does it come into this body? How does it abide, after it has divided itself? How does it go out? How does it support what is without, and how all within the body?"

2. He replied: "You ask questions about transcendental matters. I will explain to thee, because you are a great enquirer of Brahman.

3. This *Prana* is born of the Atman. As this shadow in the man, so is this (*prana*) in the Atman. By the action of the mind this enters into this body.

4. As a king commands his officers, saying to them "Govern these or those villages" so does this *prana* dispose the other *pranas*, each for their separate work.

5. The *apana* dwells in the organs of excretion and generation; the *prana* itself abides in the eye, ear, mouth and nose. In the middle in *samana* it distributes the food supplied equally and the seven flames proceed from it.

6. This Atman is in the heart. Here there are a hundred and one nerves (arteries). Each of them has a hundred branches; again, every one of these has seventy-two thousand sub-branches. In these the *Vyana* moves.

7. Again, through one other, the *Udana* ascending, leads us upwards to the virtuous world by good work, to sinful worlds by sin and to the world of men by virtue and sin combined.

8. The sun, verily, is the external *prana*. He rises and assists the *Prana* in the eye. The goddess of the earth attracts the *Upana* downwards. The other between (the sun and the earth) is *Samana* The wind is *Vyana*.

9. The external fire indeed is *Udana*. Therefore, he whose fire has gone out enters another body with his senses absorbed in the mind.

10 Whatever his thought (at the time of death), with that he attains *prana*; and the *prana* united with *udana* together with the *Jivatma* leads on to the world thought of.

11. The learned man who knows *prana* thus - his offspring does not perish and he becomes immortal; there is the following verse.

12. He who knows the origin, the entry, the seat, the five-fold distribution of *Prana* and its internal state in the body, obtains immortality, yea, obtains immortality.

FOURTH PRASNA

Pauryayani Gargya and Pippalada

1. Then Gargya the grandson of Surya questioned him: "Oh Baghavan! what in the man sleep? What wake in him? Which is the *Deva* who sees dreams? Whose is this bliss? On what do all these depend?"

2. He replied: "O Gárgya! just as the rays of the sun, when setting become one in that disc of light and come forth again when the sun rises again, so all of these become one in the highest *Deva*,—the mind. Therefore at that time that man does not hear, see, smell, taste, feel, does not speak, nor take nor enjoy nor evacuate, nor move; they say 'he sleeps'.

3. The fires of *prana* alone are awake in the city (body). The *Apana* is the *garhapatya* fire. *Vyana* is the *Anvaharyapachana* fire. The *prana* is the *Ahavaniya* fire, because it is taken out of the *Garhapatya* fire.

4. Because the *samana* distributes equally the oblations, the inspiration and expiration, he is the priest (Hotri). The mind is the sacrifices, the *Udana* is the reward of the sacrifice; he leads the sacrifices every day (in deep sleep to Brahman).

5. In this state, this *Deva* (mind) enjoys in sleep greatness. What has been seen, he sees again; what has been heard, he hears again, what has been enjoyed in different countries and quarters, he enjoys again. What has been seen and not seen, heard and not heard, enjoyed and not enjoyed, he sees all; he being all sees.

6. When he is overpowered by light, then that God (mind) sees no dreams and at that time the bliss arises in this body.

7. Just as, O beloved one, birds repair to a tree to roost (dwell), so indeed all this rests in the Supreme Atman.

8. The earth and the subtle elements, the water and its subtle elements, the fire and its

subtle elements, the air and its subtle elements, *akasa* and its subtle elements, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, taste and its objects, touch and its objects, speech and its objects, the hands and what can be grasped, the feet and what can be walked, the organ of generation and what is to be enjoyed, the organ of excretion and what must be executed, the mind and what must be thought, the intellect and what must be determined, egoism and its object, *chitta* and its object, light and its object, and *prana* and what is to be supported by it.

9. This is the beholder, the toucher, the hearer, the smeller, the taster, the thinker, the knower, the doer, the being whose nature is knowledge, the *Purusha*. He dwells in the highest, indestructible Self.

10. Supreme, indestructible Being, he surely attains. Whoever, O beloved one, knows this Being which is without shadow, without body, without colour, which is shining and indestructible, becomes omniscient and becomes all. There is this verse.

11 Whoever, O beloved one, knows the indestructible Atman in whom is the Being whose nature is Knowledge with all the *devas*, the *pranas* and the five elements, becomes omniscient, and indeed penetrates all.

FIFTH PRASNA

Satyakama and Pippalada

1. Then, Satyakama, son of Sibi, questioned him: "Oh Baghavan! if some one among men meditates here until death on the syllable OM, what world does he obtain by that?"

2. He replied: "O Satyakama! The syllable OM is indeed the higher and the lower Brahman. Therefore, he who knows it, by this means, surely attains either of them.

3. "If he meditates on the *matra* (measure) (A) then, he, being enlightened by that, comes quickly to earth. The *Rik*-Verses lead him to the world of men, and being endowed there with austerity, celibacy and faith, he enjoys greatness.

4. "But if he meditates on its second *matra* only, he becomes one with the mind. He is led up by the *Yajus*-Verses to the sky—the world of the moon. Having enjoyed greatness there, he returns again.

5. "But if again he meditates on the Highest *Purusha* with this syllable OM of three *matras*, he becomes united with the bright sun. As a snake is freed from its skin, so is he freed from sin. He is led up by the *Saman*-verses to the world of Brahma, and from him, full of life (*Hiranyagarbha*), he learns to see the all-pervading, the Highest person. There are the two following verses.

6. "The three *matras* when employed separately are mortal; but (when they are) connected

with one another, they are not wrongly employed. (When they are) properly employed, in all the internal, external and middle functions, the knower trembles not.

7. "Through the *Rik*-verses he arrives at this world, through the *Yajus*-verses at the sky, through the *Saman*-verses at that which the seers know (the *Brahmaloka*); he arrives at this by means of the letter OM; the wise arrive at that which is quiet, undecaying deathless, fearless and supreme."

SIXTH PRASNA

Sukesa and Pippalada

1. Then Sukesa, son of Bharadwaja questioned him: "O Baghavan! Hiranyagarbha, a prince of Kosala, came once to me and asked this question: 'O Bharadwaja, knowest thou the *purusha* of sixteen *Kalas* (parts)?' I said to the youth: 'I do not know him. If I knew him, why should I not tell thee? Whoever tells what is not true, dries up verily together with root and all: Therefore, I dare not utter untruth.' Having ascended his car, he went away in silence. That I ask you. Where is that *Purusha*?"

2 He replied: "O gentle youth! that *purusha* in whom these sixteen *kalas* are born is even here within the body."

3. He reflected: "What is it by whose departure I shall depart, and by whose staying I shall stay?

4. "He created *Prana*; from *prana*, faith, *akasa*, air, fire, water, earth, senses, mind and

food; and from food, strength, penance, *mantras*, karma and worlds and in the worlds name also

5. "Just as these rivers flowing towards the sea, when they have reached the sea, disappear, their names and forms perish and all is called sea, so also these sixteen parts of the witness that go towards the *Purusha*, when they have reached the *Purusha*, disappear, their names and forms are destroyed and all is called *Purusha* alone. He becomes without parts and immortal." On this there is this verse:

6. "Know that *Purusha*, who ought to be known, in whom the *Kalas* are centred like spokes in the nave of a wheel, in order that death may not harm you."

7. Then he (Pippalada) said to them: "Thus much alone I know of this Highest Brahman; there is nothing higher than this."

8. They worshipping him said: "Thou art our father who helps us to cross over the infinite ocean of our ignorance; Salutation to the highest *Rishis*! Salutation to the highest *Rishis*!"

Hari OM Tat Sat. OM Santi.

MUNDAKOPANISHAD

FIRST MUNDAKA

FIRST KHANDA

Saunaka and Angiras

1. Brahma was the first among the *Devas*, the creator of the Universe, the protector of the world. He taught the knowledge of Brahman, the foundation of all knowledge (all sciences), to his eldest son, Atharva.

2. Whatever Brahma told Atharva, that Knowledge of Brahman Atharva first told Angira: and he taught it to Satyavata of the family of Bharadhwaja and Satyavata taught it to Angiras the knowledge traditionally obtained by the succession of teachers.

3. Saunaka, the great householder, approached Angiras respectfully and asked: "What is that, O Baghavan, which being known, all this becomes known ?"

4. He said to him : "Two kinds of knowledge must be acquired ; this is what all who know Brahman tell us—viz. *Para* and *Apara* *i. e.* the higher and the lower knowledge.

5. "Of these, the lower knowlege is the *Rig-Veda*, the *Sama-Veda*, and the *Atharva-Veda*, the *Siksha* (phonetics), *kalpa*, code of rituals, *Vyakarana* (Grammar), *Nirukta* (etymology), *chhandas* (metre) and *Jyotisha* (astrology). But the higher knowledge is that by which the immortal is known.

6. "That which cannot be seen nor seized, which has no origin, which has no properties, which has neither ear nor eye, which has neither hands nor feet, which is eternal, all-pervading. omnipresent, extremely subtle, and imperishable, the wise regard as the source of all beings.

7. "As the spider sends forth and draws in its thread, as plants grow from the earth, as hairs grow from the living man, so this universe proceeds from the Immortal (Brahman).

8. "By *tapas* Brahman swells and from it food is produced; from food the *prana*, the mind, the *Bhutas*, the worlds, karma and with it, its rewards.

9. "From the Brahman who knows all and knows everything in detail, whose penance has the nature of knowledge, are produced this Brahma, name, form and food.

SECOND KHANDA

1. "The sacrifical works which the wise found in the *mantras* (of the *Veda*) are true and were much performed in the *Treta* age. Practise them always diligently, ye lovers of truth. That is your path that leads to the world of good works.

2 "When the fire is kindled and the flame flickers let the sacrificer offer his oblations on the space between two the portions, where the ghee should be poured. It must be offered with faith.

3. "If a man's *Agnihotra* sacrifice is not accompanied by the new moon and full-moon sacrifices (*Darsa* and *Pournamasa*), by the four

months' sacrifices, (*Chaturmasya*) and by the sacrifice in the autumnal season (*agrayana*), if it is unattended by guests (*atithi*), if it is not done in proper time, or performed without the rite to the *visvadevas* or not performed according to rule, then it destroys his worlds till the seventh.

4. "The seven flickering tongues of the fire are: *Kali*, (black one) *Karali* (the terrific one) *Manojova* (swift as the mind) *Sulohita* (red one), *Sudhumaravarna* (of purple colour), *Sphulingini* (sparkling) and *Visvaru* (having all forms).

5. "Whoever performs his karma (*agnihotra*) when these flames are shining and in proper time, then these oblations lead him through the rays of the sun to where the one Lord of the *Deva* dwells.

6. " 'Come hither, come hither,' the brilliant oblations say to him and carry the sacrificer through the rays of the sun bidding him welcome, honouring him, and uttering pleasant speech : 'This is thy holy Brahma—world gained by thy good works.'

7. "Perishable and transcient are verily the eighteen supporters of the sacrifice, on whom this lower ceremonial depends. Those ignorant persons who delight in this as the highest good, are subject again and again to old age and death.

8. "The ignorant beings in the midst of ignorance but fancying themselves wise and learned, go roung and round, oppressed and miserable, as blind people led by the blind.

9. "Living in various ways in ignorance, the ignorant imagine that they have obtained their end. Because the performers of work are not wise owing to their passions, they become miserable and after the fruits of their Karma are finished fall from heaven.

10 "These ignorant persons fancying sacrifice and charitable gifts as their highest object, do not know any higher good. Having enjoyed the fruits of their works on the high place of heaven which they gained by their good works, they enter again this world or a lower one.

11. "But those who practise penance and faith in the forest with subdued senses, learned, and living the life of a mendicant (living on alms) go, freed from sin, through the sun to where immortal and imperishable *Purusha* dwells.

12. "Let a Brahmana, after he has examined the worlds gained by karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrifical fuel (*samid*) in his hands and approach that preceptor alone who is versed in the *Vedas* and is established in Brahman.

13. "To that pupil who has approached him respectfully, whose mind is at rest and whose senses are subdued, let the wise teacher truly teach that *Brahma Vidya* (science of Brahman) through which the true, immortal *Purusha* is known.'

SECOND MUNDAKA

First Khanda

1. "This is the truth. As from a blazing fire, sparks, being like unto fire issue forth by thousands, so various *Jivas* are produced from the indestructible (Brahman), O Beloved youth! and they also return to Him.

2. "He is very luminous, without form; he is both without and within; unborn, without *prana*, without mind, pure, and greater than the great Indestructible one.

3. "From Him are born the *prana*, the mind, all organs of senses, *akasa*, the wind, the fire, water and the earth, the support of all.

4. "Fire is his head, his eyes the Sun and the moon, the quarters his ears, his speech the *Vedas* disclosed, the wind his breath, his heart the universe; from his feet came the earth; he is indeed the inner Self of all beings.

5. "From him is prodnced the fire whose fuel is the Sun; from the moon *Prajanya* (clouds); from him (the rain) the annual herbs that grow on the earth, from these man emits semen into the woman. Thus many living beings are produced from the *Purusha*.

6. "From Him come the *Rig*, the *Sama*, the *Yajur*, the *Diksha* (initiatory rites), all sacrifices, and offerings of animals (*Kratus*), the fees given to priests, the year, the sacrifice and the worlds in which the moon purifies and the Sun shines brightly.

7. "From him also were produced in many ways the gods, the *Sadhyas*, the men, the cattle, the birds the *prana*, and the *apana*, rice and corn, penance, devotion, birth, celibacy and rule.

8. "From him proceed the seven *pranas* (senses), the seven flames, the seven kinds of fuel, the seven sacrifices, the seven *lokas* (worlds) where the *pranas* move, which rest in the cave (of the heart) and are placed there seven and seven.

9. "From him proceed the oceans and all the mountains and the rivers of every kind; from him also emanate the annual herbs and the juice, by which, together with the elements, the inner Self is upheld.

10. "The *Purusha* alone is all this universe, Karma (sacrifice), penance, Brahman, the highest immortal; he who knows this hidden in the cave of the heart, breaks the knot of ignorance even here (on earth), O gentle youth!

Second Khanda

1. "Bright, near, moving in the cave (of the heart) is the great Being. In him is centred all that moves, breathes and winks. Know this as what is all that has form and all that is formless, which is to be adored, which is beyond the reach of man's knowledge, and the greatest of all.

2. "That which is brilliant, smaller than the small, that on which all the worlds are founded and their inhabitants, is this immortal Brahman. That is the *prana*, speech and mind. That

is true and immortal, O gentle youth! That is to be hit. Hit it.

3. "Having taken the bow supplied by the Upanishads, the great weapon and fixed in it the arrow sharpened by incessant meditation and having drawn it with the mind fixed on the Brahman, hit O gentle youth! at that mark, the immortal Brahman.

4. "*Pranava* (OM) is the bow, the Atman is the arrow, and the Brahman is called its aim. It is to be hit by a man who is self-collected (with concentration) and then as the arrow becomes one with the target he will become one with Brahman.

5. "In him the heaven, the earth, the sky, the mind with the *pranas* (senses) are centred. Know Him alone as the Atman of all, and leave off all other speech; this is the road to immortality.

6. "He moves about becoming manifold within the heart where the nerves meet, like spokes fastened to the nave of a wheel; meditate on OM as the Self. Hail to you, that you may go to the other side beyond darkness.

7. "This Atman who is omniscient, who knows everything in detail, whose glory is manifested in the world, is placed in the ether, in the bright city of Brahman. He is of the nature of the mind, and becomes the guide of life and the body. He subsists in food, in close proximity to the heart. The wise behold with the aid of their superior knowledge the Atman which shines forth full of bliss and is immortal.

8. "The knot of the heart is broken, all doubts are solved, and all his karmas perish when He who is both high and low is beheld.

9. "In the innermost golden sheath there is the Brahman without stains and without parts. That is pure, that is Light of lights. That is what the knowers of the Atman know.

10. "The sun does not shine there, nor do the moon and the stars, nor these lightnings and much less this fire. When He shines, everything shines after Him. By His light all this is illumined.

11. "That immortal Brahman is before, that Brahman is behind, to the right and to the left, below and above, all-pervading; Brahman alone is all this; it is the highest.

THIRD MUNDAKA

First Khanda

1. "Two birds, inseparable companions, dwell upon one and the same tree. One of them eats the sweet fruit, the other looks on without eating.

2. "Being seated on the same tree, the *Jiva* immersed (in worldliness) and bewildered, grieves on account of helplessness. But when he sees the other, the Lord who is adored by all and his glory, then his grief passes away.

3. "When the seer beholds the golden-coloured creator (of the world), the Lord, the *Purusha*, the source of Brahma, then he is wise,

and shaking off good and evil without spot, he obtains the highest identity.

4. "This is verily, *Prana i. e.* the Lord shining forth in all living beings. The wise, who thus knows, does not talk of anything else. He sports in the Self, he delights in the Self and performing his works, he is the greatest among the knowers of Brahman.

5. "This Atman must verily be obtained by the constant practice of truth, penance, perfect knowledge and by abstinence. He whom the sinless anchorites behold, is the pure and effulgent within the body.

6. "Truth alone triumphs, but not falsehood; by truth is opened *Devayana* or the path of the *Devas* by which the old sages, satisfied in their desires, proceed to where there is that highest place of the True One.

7. "That (true Brahman) shines forth, grand, divine inconceivable, subtler than the subtle; it is far beyond what is far and yet near here, and seen fixed in the cave (of heart) by the wise.

8. "He is not grasped by the eye, nor by speech, nor by the other senses, nor by penance nor by the good work. When a man's mind is purified by the serene light of Knowledge, then alone he beholds the indivisible Brahman by meditation.

9. "This subtle Atman is to be known by the mind as being in the body, whose *prana* five-fold divided, entered. The mind of every creature

is pervaded by these *pranas*. When the mind is purified, then the Atman shines out of itself.

10. "A man of purified mind gains that world and those desires which he imagines in his mind. Therefore let a man who is desirous of prosperity (happiness) worship him who knows the Atman.

Second Khanda

1. "He knows this Supreme Brahman, the place where all this universe rests and which shines brightly. The wise, who, free from desires worship that person, transcend this seed (are not born again).

2. "He who forms desires in his mind is born again through his desires here and there. But to him whose desires are fulfilled and who has realised the Atman, all desires vanish, even here on earth.

3. "This Atman cannot be obtained by study of Vedas or intelligence or much learning. He whom the Self chooses, by him the Self can be gained. To him this Atman reveals its true nature.

4. "This Atman cannot be attained by one who is destitute of strength or without earnestness or by penance without mark. But if a wise man strives after it by those means, then his Self enters into Brahman.

5. "When the sages have attained the Atman, they become satisfied with their knowledge, their purpose is fulfilled, they become free from desire and they are tranquil. Having attained the all-

pervading Atman on all sides, and devoted to the Self they enter into everything.

6. "Having without doubt well-ascertained the import of the Knowledge of *Vedanta* and having purified their minds by the *Yoga* of renunciation, all anchorites attain the world of Brahman and at the time of death become fully liberated.

7. "Their fifteeen *Kalas* (parts) enter into their elements, their *Devas* into their corresponding *Devas*. Their deeds and their Self full of Knowledge become all one in the highest and imperishable Brahman.

8. "Just as the flowing rivers disappear in the sea, losing their names and forms, so also a seer freed from name and form, goes to the Divine person who is greater than the great.

9. "He who knows that highest Brahman, becomes even Brahman. In his line no one who does not know Brahman will be born. He overcomes grief, good and evil and being freed from the fetters of the heart becomes immortal.

10. "This is declared by the following *Rik*-Verse: 'Let one teach this knowledge of Brahman to those only who perform the Karma enjoined, who are versed in the *Vedas* and firmly established in the Brahman, who endowed with full faith, offer oblations themselves to the fire called *Ekarshi* and who perform the vow called *Sirovrata* (who carry fire on the head) according to the rule (of the Atharvanas).'

11. "The Rishi Angiras formerly taught this true science of Brahman to Saunaka. Let none read this who has not performed the proper rites. Salutation to the great Rishis! Salutations to the great Rishis!

KENOPANISHAD

KENOPANISHAD

THIRD KHANDA

Brahma and the Devas

1. Brahma won a victory for the *Devas* (by defeating the *Asuras.*) By the victory of Brahma, the *Devas* attained glory. They thought: "To us belongs the victory, to us belongs the glory."

2. He (Brahma) knew their idea (of being puffed up with vanity) and appeared before them, (as a *Yaksha*) to destroy their pride. They did not know him.

3. They spoke to *Agni* thus: "O Jataveda! Find out what this great Spirit is."

He said: "yes."

4. *Agni* ran up to him (Brahma).

He (Brahma) said: "Who art thou?"

He replied: "I am verily *Agni*; I am verily Jataveda."

5. He (Brahma) asked him: "what power hast thou, who art of such a nature?"

Agni replied: "I can even burn whatsoever there is on earth."

6. He (Brahma) placed a blade of grass before him saying: "Burn this."

He (*Agni*) approached it with all his power. He could not burn it. He immediately returned from thence to the *Devas* and said: "I was not able to ascertain what this great Spirit is."

7. The *Devas* then said to *Vayu* : 'O *Vayu* ! Find out what this great Spirit is.'

8. He (*Vayu*) ran up to him (Brahma).

He (Brahma) said: "Who art thou?"

He (*Vayu*) answered, "I am verily *Vayu*. I am really Matarisva."

9. Brahma asked him : "What power hast thou, who art of such a nature?"

Vayu replied : "I can blow away all the universe and all that is on the earth."

10. He (Brahma) placed a blade of grass before him, saying: "Blow this away." He approached it with all his power and was not able to blow it. He returned immediately from there and told the *Devas*: "I was not able to ascertain who this great Spirit is."

11. Then they spoke to *Indra*: "O Maghavan! find out what this great Spirit is."

Indra said : "Yes."

He (*Indra*) ran up to him.

He (Brahma) disappeared from his view.

12. He saw in that very spot a woman, Uma, very beautiful and of golden colour, the daughter of Himavat.

He asked her : "What is this Great Spirit?"

FOURTH KHANDA

Uma and Indra

1. She said : "It is Brahma indeed; for verily in this victory of Brahma you attained glory." From the words of Uma, he (*Indra*) learnt that it was Brahma.

2. Therefore verily these *Devas*, *Agni*, *Vayu* and(*Indra*) became excellent before the other gods; for they touched the Brahma nearest: they first knew that Spirit to be Brahma.

3. Therefore also *Indra* verily became excellent before the other Gods; for he touched Brahma nearest; he first knew that spirit to be Brahma.

4. This is a declaration in illustration of him —he shone forth like the splendour of the lightning; he disappeared like the twinkling of the eye. This is the comparison of Brahma with reference to the *Devas*.

5. Then follows a comparison of Brahma with reference to the Atman within the body—as speedily as the mind approaches this Brahma —as speedily as one thinks of Brahma by the mind and as speedily as the mind wills.

6. The Brahman is verily to be adored by all and is therefore called *Tadvana*. He is to be adored as *Tadvana*. Who thus knows Brahman, is loved by all living beings.

7. The disciple says: "O Preceptor! teach me the Upanishad"—The preceptor replies: "We have told thee the Upanishad. We have certainly told thee the Upanishad, referring to Brahman".

8. Austerity, self-restraint, and Karma, the *Vedas* with all their members are its foundation and Truth is its abode.

9. He who knows this thus, after having shaken off all sins, abides firmly seated in the endless, blissful and highest Brahman. He lives firmly seated.

Hari Om Tat Sat.

TAITTREYA UPANISHAD

TAITTREYA UPANISHAD

SHIKSHA VALLI

Eleventh Anuvaka

The Preceptor and the Pupil

1. After having taught the *Vedas*, the teacher instructs the pupil: "Speak the Truth. Do your duty. Do not neglect the study of the *Vedas.* Do not cut off the thread of offspring after giving the preceptor his proper reward. Do not swerve from Truth. Do not swerve from duty Do not neglect your welfare. Do not neglect your prosperity Do not neglect the learning and teaching of the *Veda.*

2 "Do not neglect the duties towards the Gods and forefathers. May the mother be thy God (*Matru Devo Bhava*). May the father be thy God (*Pitru Devo Bhava*). May be preceptor be thy God (*Acharya Devo Bhava*). May the guest be thy God (*Atiti Devo Bhava*). Do such actions as are blameless, not others. Those that are good works to us, they should be performed by thee, none else.

3. "Those Brahmins who are superior to us —they should be comforted by thee with seats etc. Give with faith. Do not give without faith. Give with joy, with modesty, with fear, with kindness. Then if there be any doubts as to any action or conduct,

4. "In that case conduct thyself as Brahmins who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not cruel, but devoted to duty. Then in respect of persons accused of sin, conduct thyself as Brahmins who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not cruel but devoted to duty. This is the rule. This is the teaching. This is the purport of the *Veda*. This is the command. This should be followed—this verily should be followed.

BHRIGU VALLI

First Anuvaka

Bhrigu and Varuna

Hari OM.

Bhrigu, son of *Varuna* approached his father (*Varuna*) saying, "O revered Sir! teach me Brahman."

Varuna told him this: "Food, *prana*, the eye, the ear, the mind and the speech (are Brahman)."

Then he said again to him: "That from which these beings are born, That by which when born, they live, That into which they go to and enter into—know That. That is Brahman." He performed a penance and having performed penance——

Second Anuvaka

He knew that food is Brahman; for from food these beings are produced; by food, when

born, they live; and into food they go and enter it.

Having known this, he went again to his father (*Varuna*) saying: "O revered Sir! teach me Brahman."

Varuna said to him: "Desire to know Brahman by penance—penance is Brahman." He performed penance. Having performed penance——

Third Anuvaka

He knew that *prana* is Brahman, for from *prana* these beings are born; by *prana* when born they live; into *prana* they enter at their death. Having known this, he again approached his father (*Varuna*) saying, "O revered Sir! teach me Brahman." *Varuna* told him: "Desire to know Brahman by penance—penance is Brahman." He performed penance and having performed penance——

Fourth Anuvaka

He knew that mind is Brahman, for from mind these beings are born; by mind, when they live; into mind they enter at their death. Having known this, he approached his father (*Varuna*) saying: "O revered Sir! teach me Brahman." *Varuna* told him: "Desire to know Brahman by penance, penance is Brahman." He performed penance, and having performed penance——

Fifth Anuvaka

He knew that Knowledge is Brahman, for from Knowledge these beings are born; by Knowledge, when born they live; into Knowledge they

enter at their death. Having known this, he approached his father *Varuna* saying: "O revered Sir! teach me Brahman." *Varuna* said to him: "Desire to know Brahman by penance, penance is Brahman." He performed penance and having performed penance——

Sixth Anuvaka

He knew that Bliss is Brahman, for from Bliss these beings are born; by Bliss, when born, they live; into Bliss they enter at their death. This is the Knowledge leart by Bhrigu and taught by *Varuna*, and founded on the highest ether (the ether of the heart). He who knows this becomes one with Brahman: he becomes rich in food, and a consumer of food. He becomes great in offspring, cattle and the splendour of his knowledge of Brahman. He becomes great by fame.

Seventh Anuvaka

Do not abuse food. That is thy duty (vow). *Prana* is food. The body eats the food. The body rests on *Prana*. *Prana* rests in the body. This food rests on food. He who knows that this food rests on food, becomes one with Brahman. He becomes rich in food and becomes the consumer of food. He becomes great in offsgring, cattle and in the splendour of his knowledge of Brahman. He becomes great in renown.

Eighth Anuvaka

Do not abandon food. That is the rule. Water is verily food. Light is the consumer of food.

The light rests on water. Water rests on light. This food is fixed in food. He who knows that this food is fixed in food rests exalted. He becomes rich in food and become the consumer of food. He becomes great in offspring, cattle and in the splendour of his knowledge of Brahman. He becomes great in renown.

Nineth Anuvaka

Acquire much food. That is the rule. The earth is food. *Akasa* eats the food. The ether rests on the earth. The earth rests on the ether. This is the food resting on food. He who knows that this food is fixed, becomes rich in food, and becomes consumer of food. He becomes great in offspring, cattle and in the splendour of his knowledge of Brahman. He becomes great in renown.

Tenth Anuvaka

1. Do not deny residence to anybody. That is the rule. Therefore a man should by all means acquire much food. They (householders) say to the stranger who comes to their houses: "the food is ready"—If this food is given with much honour food is given to the giver with much honour. If this food is given with common honour, food is given to the giver with common honour If this food is given with want of honour, food is given to the giver with want of honour.

2. He who thus knows will get reward which is mentioned—Brahman abides in speech as perserver; as acquirer and preserver in *prana* and *apana*; as action in the hands; as walking

in the feet; as the discharge in anus. These are the meditations among men. Again the meditations with regard to the Gods—as satisfaction in rain, as power in lightning.

3. As renown in cattle, as light in the stars, as offspring, Immortality and bliss in the organ of reproduction, as everything in the ether, let one worship that (Brahman) as support. He obtains support. Let one worship that as *Maha* (greatness) and he becomes great. Let one worship that as mind; one becomes thoughtful.

4. Let one worship that as adoration and all desires get subdued. Let one worship that as Brahman; he realises Brahman. Let him worship this is Brahman's place of destruction; his enemies and rivals perish. His unfriendly sons of the brother also perish. He who is in the *Purusha* and he who is in the Sun, both are one.

5. He who knows thus, when he has departed from this world, approaches (fully understands) this Atman which consists of food—approaches this Atman which consists of life, approaches this Atman which consists of mind, approaches this Atman which consists of Knowledge, approaches the Atman which consists of Bliss, enters and takes possession of these worlds, eating what he likes, and assuming what forms he wishes, sits down singing this *Saman*: "Havu! Havu! Havu! Oh! Oh! Oh! (O wonder, O wonder, O wonder)!"

6. I am food, I am food, I am food! I am the eater of food, I am the eater of food. I am the

eater of food! I am the maker of their unity, I am the maker of their unity, I am the maker of their unity!

I am the first born of the True. Before the *Devas* I was the midst of immortality. Whoever gives me, preserves me thus, I am food, eating the eater of food.

"I have conquered the whole world. I am brilliant like the sun. He who knows this (attains all this). This is the Upanishad.

Do protect us both time. Make us both enjoy. May both of us (student and teacher) at the same time apply our strength—May our study be illustrious. May there be no hatred amongst us.

OM Peace! OM Peace! Peace! Peace!

KAUSITAKI UPANISHAD

KAUSITAKI UPANISHAD

CHAPTER I.

Chitra and Gautama

1. Once upon a time Chitra, son of Gangya, wishing to perform a sacrifice, chose Aruni as his priest. But Aruni sent his son, Svetaketu and said: "Go thou and perform the sacrifice for him." When Svetaketu had arrived, Chitra asked him: "Son of Gautama, is there any secret place in the world where you are able to place me, or it is the other way, and are you going to place me in the world to which that other way leads?"

He answered: "I do not know this; well, let me ask my father." He went to his father and asked him: "Thus has Chitra asked me; how shall I answer?"

Aruni said: "I also do not know this. We will go to his house and learn the *Veda* there and obtain this knowledge from him (what others give us—Knowledge). Come, we will both go."

So he went as a pupil with sacrificial fuel in his hand to Chitra, the son of Gangya, saying: "May I come into thy presence."

He replied: "Oh Gautama, thou art worthy to receive knowledge of Brahman, because you are not carried away by pride; come I shall make you understand clearly."

2. Chitra said: "All who depart from this world, go to the Moon. In the bright fortnight, the Moon is gladdened by their spirits; but in the

dark fortnight, the moon sends them on to be born again. Verily, the moon is the door of *Swarga*. Now if a man rejects it, it sends on beyond. But if the man does not reject, then the moon sends him down as rain upon this world. And according to his actions and according to his knowledge, he is born here as a worm, or as an insect, or as fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or some other creature in different places. When he has thus returned to the world, a sage asks: "Who art thou?" Let him thus give answer: "The seed was brought from the wise moon, who orders the season, the ruler of the bright and dark fortnights, the home of the forefathers, itself produced from the daily oblations—that seed, even me the deities placed in a man, by that man they placed in a woman, from her I was born, in mortal birth of twelve months, of thirteen months identical with the year. I was united to a father of twelve and thirteen months, that I may either know the Brahman or not know it. Therefore O God! uphold the due times of my life that I may attain immortality (knowledge of Brahman). By my words of truth, by my toils and sufferings, I am time, I am dependent on time." "Who art thou?" the sage asks again "I am thyself", he replies. Then he sets him free to proceed onward.

3. He having reached the path of the Gods (*Devayana*), goes to the world of *Agni*; thence to the world of *Vayu* thence to the world of

varuna, thence to the world of *Indra*, thence to the world of *prajapati*, thence to the world of Brahma (*Hiranyagarbha*). Verily in that world of Brahma is the lake of *Ara* (lake of enemies), the moments called *Yeshitiha*; the river *Vigara* (age-less), the *Illya* tree, the city *Salagya*, the palace *Aparagita* (unconquerable) *Indra*, *Prajapati* the door-keepers, the hall of Brahma named Vibhu, his throne *Vichakshana*, his conch *Amitangas* (endless splendour), and his wife (mind) and her image *Chakshusi* (eye) who weaves the world, as if taking flowers; and the *Apsaras*, the *ambus* (scriptures) and *Ambayavis* (intellect) and the rivers *Ambayas* (leading to the knowledge of Brahman). To this world he who knows this (the *Paryanaka-Vidya*) approaches. Brahma says to his attendants: "Run and meet him with such worship as is due to myself. He has reached the river *Vigara* (ageless) he shall never grow old."

4. Then five hundred *Apsaras* go to meet him, one hundred with fruits in their hands, one hundred with garlands in their hands, one hundred with perfumes in their hands, one hundred with garments in their hands, one hundred with ointments in their hands. They adore him with an adornment worthy of Brahma and when thus adored with the adornment of Brahman, the knower of Brahma advances towards Brahma. He comes to the lake *Ara* and he crosses it by the mind; while those who come to it without knowing the truth, are drowned. He comes to

the moments called *Yeshtiha*: They fly from him. He comes to the river *Vigara* and crosses it by his mind, then shakes off his good and bad deeds just as a horse shakes its mane. His dear relatives obtain his good deeds, his enemies obtain his bad deeds. Just as a man driving in a chariot, looks down on the two wheels revolving, so too he looks down on day and night, on good deeds and bad deeds, and on all the pairs (heat and cold, pleasure and pain etc.,)—He being freed from good deeds, freed from evil deeds, knowing Brahma, advances towards Brahman.

5. He comes to the *Illya* tree and the odour of Brahma reaches him. He comes to *Salagya* city and the flavour of Brahma reaches him. He comes to the palace *Aparagita*, and the splendour of Brahma reaches him. He comes to the door-keepers *Indra* and *Prajapati*, and they fly from him. He comes to the hall *Vibhu*, and the glory of Brahma reaches him. He approches the throne *Vichakshana*. The *Saman* verses, *Brihad* and *Rathantra* are the eastern feet of the throne; the *Saman* verses, *Syaita* and *Nandhasa* its western feet; the *Saman* verses, *Vairupa* and *Variaja* its sides, north and south; the *saman* verses, *Sakwara* and *Raivata*, its sides east and the west. This throne is knowledge for by knowledge he sees all clearly. He comes to the conch *Amitangas*. This is *prana*. Past and future are its two eastern feet; prosperity and earth its two western feet; the *saman* verses, *Brihad* and *Rathantra* are the two sides of the conch north and south; the *saman*

verses, *Bhadsa* and *Yágnayagníya* are its cross-sides at the head and feet (east and west:); the *Riks* and the *Samans* are the long sheets, east and west; the *Yajus* the cross sheets, north and south; the moon beams the cushion the *Udgitha*, the white coverlet; prosperity the pillow. On this conch sits Brahma. He, knowing the truth mounts it first with one foot only. Brahma asks him: "Who art thou?" Let him then answer thus:

6. "I am time, I am what is in time; I am sprung from the womb of space, from the light of Brahma. The light, the origin of the year which is the past and the present, the soul of all living things and of the five elements. Thou art the Self. What thou art that am I." Brahman says to him: "Who am I". Let him answer: "Thou art the Truth". Brahman asks him: "What is the Truth?" He says to him: "What is other than the gods and senses (*prana*), that is *Sat*, but the gods and the senses are *Tyam*. Therefore by that name *Satyam* is called all this whatever there is. All this thou art."

7. This is also said by a verse: "The Yajur his belly, the *Saman* his head, the *Rik*, his form—this is to be recognised as the Indestructible Brahma—the great Rishi indentified with Brahma. Brahma says to him: "How do thou obtain my male names?" He should answer: "By the breath". Brahma asks: "How my female names?" He should answer: "By speech". Brahma asks: "How my neuter names?" He

should answer: "By mind". "How smells?" "By the nose" "How forms?" "By the eye." "How sounds?" "By the ear." "How flavours of food?" "By the tongue." "How actions?" "By the hands" "How pleasure and pain?" "By the body." "How joy, dalliance, offspring?" "By the organ of generation," "How walking?" "By the feet." "How thoughts, and what is to be known and desired?"

"By the intuition alone."

Brahman says to him, "Water indeed is this my world, *Brahmaloka*, and it is thine.

Whatever victory, whatever power belongs to Brahman, that victory he wins, that power he obtains who knows this, yea who knows this."

CHAPTER III.

Pratardana and Indra

Pratardana, verily, the son of Divo-dasa (king of Kasi) went to the beloved abode of *Indra* by fighting and manly valour.

Indra said to him, "Oh, Pratardana, choose a boon." Pratardana replied: "choose thou for me what thou thinkest best for man" *Indra* said to him, "The superior chooses not for the inferior; choose thou for thyself." Pratardana said. "Let not the inferior choose." Then however, *Indra* did not swerve from the truth, for *Indra* is truth. *Indra* said to him: "Verily, know me only; this I think the best for man, that he should know me. I slew the three-headed son of Tvashtri; I gave the Arunmukhas, the devotees,

to the wolves (Salavrika); violating many a treaty, I slew the people of Prahlada in heaven, the sons of Puloman in the sky, the people of Kalakanga on earth. Whoso knows me, by no deed of his is his life harmed, not by theft, not by the murder of a Brahmin, not by the murder of his mother, not by the murder of his father. If he is going to commit a sin, the bloom does not depart from his face."

2. *Indra* said: "I am *prana*; Meditate on me as the conscious self (*prajnatman*), as life, as immortal. Life is *prana*, *prana* is life. Immortality is *prana*, *prana* is immortality. As long as *prana* abides in this body, so long does surely life abide. By *prana* he obtains immortality in this world; by knowledge he obtains true conception. He who meditates on me as life and immortality obtains his full life in this world and obtains in heaven immortality and indestructibility.

Pratardana said: "Some say that the *pranas* become one, for none at the same time can make known a name by the speech, see a form by the eye, hear a sound by the ear, and think a thought by the mind. After having become one, the *pranas* make known all these one by one. Thus when speech speaks, all the *pranas* speak after it. When the eye sees, all the *pranas* see after it. When the ear hears, all the *pranas* hear after it. When the mind thinks all the *pranas* think after it. When the *prana*, breathes, all the *pranas* breath after it." *Indra* said: "Thus it is indeed, but nevertheless there is a pre-eminence among the *pranas*."

3. "One lives deprived of speech, for we see dumb people One lives deprived of sight, for we see blind people. One lives deprived of hearing, for we see deaf people. One lives deprived of mind, for we see infants One lives deprived of his arms, deprived of his legs, for we see it thus. Therefore indeed *prana* is the conscious self (*prajnatman.*) Having laid hold of this body, it raises it up. Therefore, let men worship it alone as *Uktha*; that is why we find everything is *prana*, what is *prana* that is *prajna* (self-consciousness); what is *Prajna* that is *prana*, for together they (*Prajna* and *prana*) live in this body, and together they go out of it. Of that this is the truth, this is the understanding. When a man is so asleep that he sees no dreams whatsoever, then he becomes absorbed in this *prana*. Then the speech enters into it with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. When he awakes, then as from blazing fire sparks proceed in all directions, so from that Self, all the *pranas* proceed, each towards its place; from the *pranas* the *devas*, from the *devas* the worlds. This *prana* is alone identical with Knowledge. Having taken up this body, it raises it up. Therefore, let him worship this as the true *Uktha*. Thus do we find all in *prana* What is *prana*, that is knowledge (*Prajna*), what is knowledge, that is *prana*. Of that this is the final proof, this is the true understanding.

"When a man is sick, about to die, very feeble, and falls into fainting, they say: "His mind has departed, he hears not, he sees not, he speaks

not, he thinks not; then he becomes absorbed in this *prana*: then the speech enters it with all names, the eye enters it with all forms, the hearing enters it with all sounds, the mind enters it with all thoughts. When he departs from this body, he departs together with all these.

4. "Speech gives up to him (who is absorbed in *praṇa*) all names, thereby he obtains all names by speech. The nose gives up to him all odours, thereby he obtains all odours by smell. The eye gives up to him all forms thereby he obtains all forms by the eye. The ear gives up to him all sounds, thereby he obtains all sounds by the ear. The mind gives up to him all thoughts, thereby he obtains all thoughts by the mind. This is the perfect absorption in *prana*. What is *prana* is *prajna*, what is *prajna* is *prana*. For together they two dwell in this body, and together they two depart from it.

5. "Now we shall explain how all beings are also absorbed in that *Prajna*. Speech verily is one portion taken out of *Prajna*, the world is its object placed outside. The nose is one portion taken out of it, the smell is its object, placed outside. The eye is one portion taken out of it, the form is its object, placed outside. The ear is one portion taken out of it, the sound is its object, placed outside. The tongue is one portion taken out of it, the taste of food is its object, placed outside. The two hands are one portion taken out of it, their action is their object, placed outside. The body is one portion taken out of it,

its pleasure and pain are its object, placed outside. The organ of generation is one portion taken out of it, enjoyment, dalliance and offspring are its objects placed outside. The two feet are one portion taken out of it, walkings are their object, placed outside. Mind is one portion taken out of it, thoughts and desires are its objects, placed outside.

6. Having by *Prajna* taken possession of speech, he obtains by speech all words. Having by *Prajna* taken possession of the nose, he finds all odours. Having by *Prajna* taken hold of the eye, he finds all forms. Having by *Prajna* taken possession of the ear, he hears all sounds. Having by *Prajna* taken hold of the tongue, he gets all tastes of food. Having by *Prajna* taken poesession of the two hands, he finds all actions. Having by *Prajna* taken possession of the body, he gets pleasure and pain. Having by *Prajna* taken hold of the organ of reproduction, he gets enjoyment, dalliance and progeny. Having by *Prajna* taken procession of the two feet, he gets all movements. Having by *Prajna* taken possession of mind, he finds all thoughts.

7. "Verily, without *Prajna*, the speech can make known to the Self no word.' 'My mind' he says 'was elsewhere; I did not hear the word.' Without *Prajna* the nose can make known no smell. 'My mind' he says, 'was elsewhere; I did not smell odour.' Without *Prajna* the eye can make known no form. 'My mind' he says 'was elsewhere; I did not see the form.' Without

Prajna, the ear can make known no sound. 'My mind' he says 'was elsewhere; I did not hear the sound.' Without *Prajna* the tongue can make known no taste. 'My mind' he says 'was elsewhere; I did not taste the food.' Without *Prajna*, the two hands can make known no action. 'Our minds' they say 'were elsewhere; we did not perceive any act.' Without *Prajna* the body can make known no pleasure or pain. 'My mind' he says 'was elsewhere; I did not feel that pleasure or pain.' Without *Prajna*, the organ of reproduction can make known neither enjoyment, nor dalliance, nor progency. 'My mind' he says 'was elsewhere; I did not perceive any enjoyment, dalliance or progency.' Without *Prajna* the feet can make known no movement. 'Our mind' they say 'was elsewhere; we did not perceive that movement.' Without *Prajna* no thought can be formed, nothing can be known that is to be known.

Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know the smeller. Let no man try to find out what form is, let him know the seer. Let know man try to find out what sound is, let him know the hearer. Let no man try to find out the taste of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what enjoy-

ment, dalliance and progeny are, let him know the knower of enjoyment, dalliance and progeny. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. Verily these ten rudimentary elements, (objects, what is spoken, smelt, seen, etc.,) depend on *Prajna* and the ten objects (rudiments of *Prajna*) depend on the elements. If there were no objects (rudimentary elements), there would be no subjects, (rudimentarys of *Prajna*) and if there were no subjects, there would be no objects. From either alone nothing could be accomplished. There is no division of this union. Just as the circumference of a wheel is placed upon the spokes and the spokes upon the name, so the rudimentary elements are placed upon the rudiments of *Prajna*, and the rudiments of *Prajna* on the *Prana*. This *prana* is indeed the Self of *Prajna*, it is joy, it is imperishable, and immortal. It is neither increased by good deeds, nor decressed by bad deeds. Indeed it causes him to do good deeds whom it wishes to uplift from the worlds: while it causes him to do evil deeds whom it wishes to sink down. This is the guardian of the world, this is the King of the world, this is the Lord of the Universe. This is my (*Indra's*) Self. Thus let a man know, yea, thus let a man know.

FOURTH KHANDA

Gargya Balaki and Ajatasatru

1. There was formerly Gargya, the son of Balaka, famous as a reader of the *Vedas*. He

wandered about and lived among the Usinaras, the Matsyas, the Kurus, the Panchalas, the Kasis and the Videhas. He came to Ajatasatru, the King of Kasi and said to him: "shall I tell you Brahman?"

Ajatasatru said to him: "I give thee one thousand cows for that speech of yours, for verily all people run away, saying Janaka, Janaka (the king of Mithila)."

2. Balaki said: "The spirit that is in the Sun, on him I mediate (as Brahman)."

Ajatasatru said to him: "speak not proudly of this. No, no, do not challenge me on this. I meditate on him who is called great, clothed in white raiment, the supreme, the head of all beings. Whoso meditates on him thus, becomes supreme and the head of all beings."

3. Balaki said: "The spirit that is in the moon, on him I meditate (as Brahman)."

Ajatasatru said: "Speak not proudly. Do not challenge me on this. I meditate on him as *Soma*, the king, the Self of all food. Whoso meditates on him thus, becomes the Self of all food."

4. Balaki said: "The spirit that is in the lightning, on him I meditate (as Brahman). Ajatasatru said to him: "Do not challenge me on this. I meditate on him as the Self in light. Whoso meditates on him thus, becomes the Self in light"

5. Balaki said: The spirit that is in the thunder, on him I meditate (as Brahman). Ajatasatru said to him: "Do not challenge me on this. I meditate on him as the Self of sound. Whoso meditates on him thus, becomes the Self of sound."

Balaki said: "The spirit that is in the ether, on him I meditate as Brahman."

6. Ajatasatru said: "Do not challenge me on this. I meditate on him as the full actionless Brahman. Whoso meditates on him thus, is filled with progeny, cattle, fame, holiness and *swarga*. Neither he himself nor his progeny perishes before the time."

7. Balaki said: "The person that is in the air, on him I meditate as (Brahman)."

"Ajatasatru said to him: "Do not challenge me on this. I meditate on him as Indra, Vaikuntha, as the unconquerable army. Whoso meditates on him thus, becomes victorious, unconquerable by others, and himself conquering others.

8. Balaki said: "The spirit that is in the fire, on him I meditate (as Brahman)."

"Ajatasatru said to him: "Do not challenge me on this. I meditate on him as powerful. Whoso meditates on him thus, becomes powerful among others."

9. Balaki said: "The spirit that is in the water, I meditate (as Brahman).

Ajatasatru said to him: "Do not challenge me on this. I meditate on him as the Self on

the name. Whoso meditates on him thus, becomes the Self of the name." So thus far the adoration with regard to deities; now with regard to the body.

10. Balaki said: "The spirit that is in the mirror, on him I meditate (as Brahman)."

Ajatasatru said to him: "Do not challenge me on this. I meditate on him as the reflection. Whoso meditates on him thus, a son is born in his family who is his likeness, not one who is not his likeness."

11. Balaki said: "The spirit that is in the shadow, on him I meditate (as Brahman)."

Ajatasatru said to him: "Do not challenge me on this. I meditate on him as the double and inseparable. Whoso meditates on him thus, obtains a second (offspring) from his second (wife) and himself becomes doubled"

12. Balaki said: "The spirit that is in the echo, on him I meditate (as Brahman)."

Ajatasatru said to him: "Do not challenge me on this. I meditate on him as life. Whoso meditates on him thus, neither he himself, nor his offspring will perish before the time."

13. Balaki said: "The spirit that is in the sound, on him I meditate (as Brahman)."

Ajatasatru said to him: "Do not challenge me on this. I meditate on him as death. Whoso meditates on him thus, neither he himself nor his progeny will die before the time."

14. Balaki said: "I adore him who as that sleeping spirit, goes forth by sleep."

Ajatasatru said to him: "Do not challenge me on this. I meditate on him as King *Yama*. Whoso meditates on him thus, to him all this world is subdued for his well-being."

15. Balaki said: "The spirit in this body, on him I meditate (as Brahman)."

Ajatasatru said: "Do not challenge me on this. I meditate on him as *Prajapati*, (Lord of creatures). Whoso meditates on him thus, is multiplied in children and cattle."

16. Balaki said: "The spirit that is in the right eye, on him I meditate (as Brahman).

Ajatasatru said to him: "Do not challenge me on this. I meditate on him as the Self of Spirit, as the Self of the fire, as the Self of Splendour. Whoso meditates on him thus, he becomes the Self of these."

17. Balaki said: "The spirit that is in the left eye, on him I meditate (as Brahman)."

Ajatasatru said to him: "Do not challenge me on this. I meditate on him as the Self of truth, as the Self of lighting, as the Self of light. Whoso meditates on him thus, he becomes the Self of these."

18. After this Balaki, became silent.

Ajatasatru said to him: "Thus far only do you know, O Balaki?" "Thus far only," replied Balaki.

Then Ajātasatru said to him: "Vainly you did challenge me, saying 'Shall I tell you Brahman?' O Balaki, He who is the maker of these spirits, whose work is all this, He verily is the Being to be known."

19. Then Balaki came up to him with sacrificial fuel in his hands, saying "Let me attend thee as my *Guru*." Ajatasatru said to him: "I think it improper that a Kshtriya should initiate a Brahman. Come, I will tell all I know." Then having taken him by the hand, he set forth. They came to a person who was asleep.

Ajatasatru called him, saying: "Thou great one, clothed in white raiment, King *Soma*." But the man still lay asleep. Then he pushed him with a stick and he at once rose up Then Ajatasatru said to him: "Balaki, where did this man here sleep? Where was he? Whence came he thus back?" Balaki did not know.

20. Ajatasatru said to him: "Where this person here slept, where he was, whence he thus came back is this: The nerves of the heart named *Hita* proceed from the heart of the man and surround the great membrane round the heart: then as a hair divided into a thousand parts and fitted with the minute essence of various colours, white, black, yellow and red. When the sleeping man sees no dreams, he abides in these.

"Then he is absorbed in that *prana*. Then the speech enters him with all names, the eye with all forms, the ear with all sounds, and the mind with all thoughts When he awakes, then,

as from a blazing fire sparks go forth in all directions, so from this Self all the *pranas* go forth to their several stations, from the *pranas* the *Devas*, from the *Devas* the worlds. This is the true *Prana*, identical with *Prajna*: entering this body and soul, it penetrates to the nails and hairs of the skin. Just as a razor placed in a razor-case, or fire in the fire-place (*the arani*), even thus this conscious Self enters this body and soul to the very hairs and nails. The other Selfs (such as speech etc.,) follow that Self, as the people follow the master of the house. As the master feeds with his people, as his people feed on the master, so this Self feeds with the other Selfs, as a master with his people and the other souls follow him, as his people follow the master.

"As long as *Indra* did not know this Self, the *Asuras* overcame him. When he knew it, he conquered the *asuras* and attained the pre-eminence among all gods, sovereignty and supremacy. Thus also he who knows this Self obtains pre-eminence among all beings, sovereignty and supremacy, yea he who knows this."

CHANDOGYA UPANISHAD

CHANDOGYA UPANISHAD

CHAPTER I

SECTION X

Ushasti and Elephant Driver

1. When these Kurus had been destroyed by hailstones, Ushasti, son of Chakra, with his child-wife, lived in great distress in Ibhyagrama (in the village of possessor of elephants).

2 He begged food of the possessor of elephants who was eating beans. Unto him said the possessor of elephants: "I have no more except these which are placed before me for eating."

3. "Give me out of these," replied he. The possessor of elephants gave them to him. He said: "Well, here is water (for drinking)." Then said Ushasti: "If I drank this water, I would be drinking something left by another and therefore unclean."

4. The possessor of elephants said: "Are not these beans also left over (as I am eating them) and therefore unclean?" He replied: "I will not live if I do not eat these; but as for the drink of water, I can get it whenever I like."

5. Having eaten them, he gave the remaining beans to his wife. But she, having eaten before, took them and put them away.

6. Next morning on awaking Ushashti exclaimed: "Alas! if I could get something to

eat, I could earn some wealth. The King here is going to perform some sacrifice and he should choose me for all the priestly functions."

7. His wife said to him: "O my Lord! here are those beans of yours." Having eaten them he went over to the sacrifice that was being performed.

8. He went and sat down at the place of sacrifice near the *Udgatri* priests, who were going to sing the hymns of praise. He said to the *Prastotri* priest:

9. "O *Prastotri*, if, without knowing the Deity which belongs to the *Prastava*, you sing it, your head will fall off."

10. In the same manner he addressed the *Udgatri* priest: "O *Udgatri* priest, if, without knowing the Deity which belongs to the *Udgatri* you sing it, your head will fall off."

11. In the same manner he addressed the *Pratihartri* Priest, "O *Pratihartri*, if, without knowing the Deity, which belongs to *Pratihara*, you sing it, your head will fall off."

They stopped and sat down in silence.

SECTION XI

Ushasti, King and Priests

1. Then the sacrificer (King) said to him: "I should like to know who you are, Sir." He replied: "I am Ushasti Chakrayana."

2. He said "I looked for you, sir, for all these sacrificial functions; and not finding you, I appointed others.

3. "But now, sir, please take up all the sacrificial offices."

Ushasti said: "Very well, let these, with my permission, sing the hymns of praise. But give me also as much wealth as you give them."

The sacrificer said: "Very well, sir."

4. Then, the *Prastotri* priest approached him and said: "Sir, you said to me, 'O *Prastotri*, if you, not knowing the Deity belonging to the *Prastava*, sing it, your head will fall off;' which then is the Deity?"

5. He said: "Breath (*Prana*). For all these beings merge into breath alone, and from breath alone they rise. This is the Deity which belongs to *Prastava*. If, without knowing this Deity you had sung forth your hymns, your head would have surely fallen off after you had been warned by me."

6. Then the *Udgatri* Priest approached him and said: "Sir, you said to me, '*Udgatri*, if, without knowing the Deity which belongs to the *Udgitha*, you sing it, your head will fall off'—which then, is that Deity?"

7. He said, "The Sun (*Aditya*). For all these beings sing to the Sun when it stands on high. This is the Deity which belongs to the *Udgitha*. If, without knowing that Deity, you had sung forth your hymns, your head would surely have fallen off, after you had been warned by me."

8. Then the *Pratiharti* Priest approached him and said: "Sir, you said to me, 'O *Pratiharti*,

if, without knowing the Deity which belongs to the *Pratihara*, you sing it, your head will fall off' —which then is that Deity?"

9. He said: "Food (*anna*). For all these things live when they take food. This is the Deity which belongs to *Pratihara*. If, without knowing that Deity, you had sung, your head would have fallen off, after you had been warned by me."

SECTION XII

(Udgitha of the Dogs)

1. Now, then the Udgitha of the dogs. Baka Dalbhaya or as he was also called Glava Maitreya, went out to repeat the *Veda* (in a quiet place).

2. A white dog, (a God or a sage, assuming the shape of a dog) appeared before him and other dogs gathering round him said to him "Sir, Sing and get us food; we are hungry."

3. The white dog said to them: "Come to me here tomorrow morning." Baka Dalbhaya or Glava Maitreya watched (them).

4. Just as the priests who are going to sing praises by the *Vahishpavamana* hymn, move along joined to one another, so did the dogs move along. They took their seats and began to pronounce Him (He is).

5. "OM let us eat! OM let us drink! OM May the God *Varuna*, *Prajapati*, *Savitri* bring us food! Lord of food, bring hither food, yea, bring it OM!"

CHAPTER IV

SECTION I

Janasruti and Raikva

1. OM. There lived once upon a time Janasruti (the great grandson of Janasruta), who was a pious giver, generous and having much cooked food. He built resting places everywhere thinking "People coming from all sides (will rest here) and partake of my food."

2 Once in the night some *Hamsas* (flamingoes) flew over his house, and one flamingo said to another: "Hey Bhalaksha, Bhalaksha! short-sighted one! short-sighted friend! The bright glory of Janasruti Pautrayana has spread like the sky. Do not go near, that it might not burn thee."

3. The other replied: "(O Friend!) Didst thou say this with reference to this Janasruti, as if he was like the (saintly) Raikva with the car?"

4. The first asked: "Now, who is the Raikva with the car?" The other replied: "As (in a game of dice) all the lower casts belong to him who has won with the Krita cast, so whatever good deeds other people perform belong to that Raikva. Whatever any one else knows, Raikva knows all that. He is thus spoken of by me."

5. Janasruti, great grandson overheard this conversation and as soon as he had risen in the morning he said to his door-keeper: "O friend, find out Raikva with the car." He asked: "Well, what sort of person is Raikva with the car?"

6. Janasruti said: "Just as all the lower casts belong to one who has won with the Krita cast, so does belong to him whatever good people perform. He also who knows what he knows, he is thus spoken of by me."

7. The door-keeper went to look for Raikva but returned saying: "I found him not." Then the king said: "Alas, where a Brahmana should be searched for (in the solitude of the forest), there go for him."

8. The door-keeper came to a man who was lying beneath a car and scratching his sores. He addressed him and asked: Sir, are you Raikva with the car?" Raikva answered: "Well, yes, I am." Then the door-keeper returned and said: "I have found him."

SECTION II

1. Then Janasruta's great grandson Janasruti took with him six-hundred cows, a neck-lace and a carriage with mules, went to Raikva and said:

2. "Raikva, here are six-hundred cows, a neck-lace and a carriage with mules. Now, sir, teach me that Deity which you worship."

3. The other (Raikva) replied: "Fie, fie! necklace and carriage with cows be thine, O Sudra."

4. Then Janasruti took with him a thousand cows, a necklace, a carriage with mules and his own daughter and went to him.

5. He said to him: "Raikva, there are a thousand cows, a necklace, carriage with mules, this wife and village in which you dwell. Now, sir, teach me."

6. Holding her mouth, he said: "You have brought these, O sudra; by this mouth alone do you make me speak (knowing the damsel to be the cause of his imparting instruction). Raikva said: "Hast thou brought her for me, O sudra? She will be the cause of my conversing with thee. There are the Raikva-parna villages in the country of the Mahavrishas, where Raikva lived. He then said to him.

SECTION III

1. (Raikva said): "Air (*vayu*) indeed is the container. For when fire goes out, it goes into the air; when the sun sets, it goes into the air; and when the moon sets, it goes into the air.

2. "When water dries up, it goes into air. For, air indeed consumes them all. This with regard to the *Devas*.

3. "Now with reference to the body: Breath (*prana*) is the end of all. When a man sleeps, speech goes into breath; sight goes into breath; hearing goes into breath; mind goes into breath. Breath indeed consumes them all.

"Those two indeed are the two ends (Absorbents or containers), air among the *Devas*, and breath among the senses."

(b) Saunaka Kapeya and a Brahmachari

1. Once while Saunaka Kapeya and Abhipratari Kakshaseni were being waited at their

meals, a religious student begged of them. They, however, gave him nothing.

2. He said: "One God (*Prajapati*)—Who is He?—swallowed up the four great ones; he, the guardian of the world. Him, O Kapeya, mortals see not; O Abhipratarin, though he dwells in many places. He to whom the food belongs, to Him it has not been given."

3. Saunaka Kapeya, pondering on that speech, went to the student and said: "O Brahmacharin! He is the Lord of *Devas*, the Creator of all beings, with golden tusks, the eater, not without intelligence. His greatness is said to be great indeed, because without being eaten, He eats even what is not food (such as Fire, Speech). We, O Brahmcharin, meditate upon this Being (Brahman)." Then he said to his servants: "Give him food."

4. They gave him food. Now these five viz., the eater, *Vayu* (air) and his food, fire, sun, moon and water and the other five viz., the eater *prana* (breath) and his food, speech, sight, hearing, and mind, making ten are the kritya, (the highest) cast. Therefore, in all quarters, those ten are the food and Krita. This is *Virat*, the eater of food. Through this all this becomes seen. He who knows this sees all this and becomes an eater of food—yea, he becomes an eater of food.

CHAPTER IV

SECTION IV

Satyakama Jabala and Gautama

1. Satyakama Jabala, the son of Jabala, addressed his mother and said: "Mother, I wish to lead the life of a religious student (Brahmacharin). Of what family am I?"

2. She said to him: "I do not know, my child! of what family thou art. In my youth when I had to move about much as a maid-servant, I conceived thee. Therefore, I do not know of what family thou art. But I am Jabala by name, and thou art Satyakama by name. Say that thou art Satyakama Jabala."

3. Having gone to Gautama, the son of Haridrumat, he said: "I wish to dwell as a Brahmacharin with you, sir. May I come to you, sir?"

4. He said to him: "Of what family art thou, my friend? He replied: "I do not know, sir, of what family I am. I asked my mother and she answered: 'In my youth when I had to move about much as a maid-servant I conceived thee. I do not know of what family thou art.' I am Jabala by name, thou art Satyakama. I am therefore, Satyakama Jabala, sir."

5. He said to him: "No one but a true Brahmana would thus speak out child! Go and fetch the sacred fuel. I shall initiate you. You have not swerved from the truth."

Having initiated him, he chose four hundred lean and weak cows and said to him: "Tend these.

When he was taking these towards the forest, he (Gautama) said further: "Do not come back without a thousand cows." He dwelt a number of years (in the forest), till they had become one thousand.

SECTION V

Then the Bull (*Vayu*) said to him: "Satyakama." He replied: "Sir." The Bull said: "We have become a thousand; lead us to the house of the teacher."

"I will declare to you one foot of Brahman."

"Declare it, sir," he replied.

He said to him: "The eastern region is one-quarter, the western region is one-quarter, the southern region is one-quarter, the northern region is one quarter This is a foot of Brahman consisting of the four quarters and called *Prakasavat* (endoured with splendour, luminous). He who knows this and meditates on the foot of Brahman consisting of four quarters by the name of *Prakasavat* becomes luminous in this world. He conquers the effulgent worlds, whoever knows this and meditates on the foot of Brahman consisting of the four quarters by the name of *Prakasavat* (as named luminous).

SECTION VI

1. "Fire will declare to you the (other) foot of Brahman." (Thus saying *Vayu* went away). Satyakama on the morrow drives the cows towards the house of the teacher. And when they came together towards the evening he lighted a

fire, penned the cows, placed fuel on the fire and sat down behind the fire looking to the east.

2. The *Agni* (the fire) said to him: 'Satyakama.' He replied : 'Sir.'

3. *Agni* said: "Friend, I shall declare to you one foot of Brahman."

"Declare it, sir," he replied

He said to him : "The earth is one quarter, the sky is one quarter, the Heaven is one quarter, the Ocean is one quarter. This is a foot of Brahman consisting of four quarters and called *Anantavat* (endless).

4. "He who knows this, and meditates on the foot of Brahman, consisting of four quarters by the name of *Anantavat* (as the endless) becomes endless in the world. He wins endless worlds, whoever knows this and meditates on the foot of Brahman consisting of four quarters, by the name of *Anantavat* (as the endless).

SECTION VII

1. "A *Hamsa* (flamingo, meant for the sun) will declare to you another foot of Brahman." (Thus saying, Fire went away). Satyakama, on the morrow drove the cows towards the house of the teacher. And when they came together towards the evening, he lighted a fire, penned the cows, placed fuel on the fire, and sat down behind the fire, looking to the east.

2. Then a *Hamsa* flew near and said to him: "Satyakama." He replied: "Sir."

3. The *Hamsa* said: "Friend, I will declare unto thee one foot of Brahman"

"Declare it sir," he replied.

He said to him: "Fire is one quarter, the sun is one quarter, the moon is one quarter, the lightning is one quarter. This is a foot of Brahman consisting of four quarters and called *Jyotishmat* (full of light).

4. "He who knows this and meditates on the foot of Brahman consisting of four quarters by the name of *Jyotishmat* becomes effulgent in this world. He wins effulgent worlds, whoever knows this and meditates on the foot of Brahman, consisting of four quarters by the name of *Jyotishmat* (as the effulgent).

SECTION VIII

1. "The water-bird (Madgu, meant for *Varuna* or *Prana*) will declare to you another foot of Brahman." Thus saying the *Hamsa* went away. On the morrow Satyakama drove the cows homeward. And when he came towards the evening he lighted a fire, penned the cows, placed sacred fuel on the fire and sat down behind the fire looking towards the east.

2. Then a water-bird flew near and said to him: "Satyakama." He replied 'Sir."

3. The water-bird said: "Friend, I will declare unto you one foot of Brahman."

"Declare it, sir," he replied.

He said to him: "*Prana* is one quarter, the eye is one quarter, ear is one quarter, the mind is

one quarter. This is a foot of Brahman, consisting of four quarters, and called *Ayatanavat* (having a home).

4. "He who knows this and meditates on the foot of Brahman consisting of four quarters, by the name of *Ayatanavat*, becomes possessed of a home in this world He wins the worlds with homes, whoever knows this and meditates on the foot of Brahman consisting of four quarters by the name of *Ayatanavat*."

SECTION IX

1. Thus he reached his teacher's house. The teacher said to him: "Satyakama." He said: "Yes, sir."

2. The teacher said: 'O Friend, thou shinest like one knowing Brahman. Who, then has taught you?" He replied: "People other than men. But I wish, sir, that you should teach me!

3. "For I have heard from men like you, sir, that only knowledge which is learnt from the teacher is the best."

Then he taught him the very same thing, and nothing was left out; yea, nothing was left out.

SECTION X

Upakosala and Satyakama Jabala

1. Upakosala, the son of Kamala dwelt as a Brahmacharin (religious student) with Satyakama Jabala. He tended his fires for twelve years. But the teacher, though allowed his other pupils to

depart to their own homes, did not allow Upakosala to depart.

2.. Then his wife said to him: "This student who is quite exhausted (with austerities) has carefully tended your fires. Let not the fires themselves blame you. Teach him." The teacher however went away (on a journey) without having taught him.

3. Through sorrow he resolved not to eat. Then the wife of the teacher said to him: "Student, do eat. Why do you not eat?" He said to her: "There are many desires in this man here proceeding in various directions. I am full of sorrows and shall take no food."

4. Thereupon the fires said among themselves: "This student who is quite exhausted through austerities has carefully tended us. Well, let us teach him." And they said to him:

5. "Breath (*prana*) is Brahman. *Ka* (pleasure) is Brahman. *Kha* is Brahman.

He said: "I understand that Breath is Brahman But I do not understand *Ka* or *Kha*."

They said: "What is *Ka* is *Kha*, what is *Kha* is *Ka*. Then they taught him Brahman as breath and as the other (in the heart).

SECTION XI

Then, the *Garhapatya* Fire taught him: "Earth, fire, food and the sun (these are my forms of Brahman). The person that is seen in the sun that I am.. ... that I am indeed.

2. "He who, knowing this, meditates on him destroys sin, obtains the world (of *Agni Garhapatya*) reaches his full age and lives brightly. His descendants do not perish. We guard him in this world and also in the other—whosoever knowing this meditates on him.

SECTION XII

1. Then the *Anvaharyapachana* fire taught him: "Water, the quarters, the stars and the moon (these are my forms). The person that is seen in the moon, that I am—I am that indeed.

2. "He who knowing this meditates on him destroys sin, obtains the world (of *Agni Anvaharya*) reaches his full age, and lives brightly. His line of descendents does not perish. We guard him in the world and also in the other—whosoever knowing this meditates on him."

SECTION XIII

1. Then the *Aahavaniya* fire taught him: 'Breath, *Akasa* (ether), the heaven and lightning (these are my forms). The person that is seen in the lightning, I am he ....I am he indeed.

2. "He who knowing this, meditates on him, destroys sin, reaches his full age and lives brightly. His line of descendents does not perish. We guard him in the world and also in the other —whosoever knowing this meditatas on him."

SECTION XIV

1. Then they all said: "Upakosala, this is our knowledge, our friend and the knowledge of

the Self, but the Teacher will tell you the way."

2. The teacher came back and said to him: "Upakosala." He answered: "Sir."

The Teacher said: "My friend, your face shines like that of one who knows Brahman. Who has taught you?"

"Who should teach me sir?" he said. He conceals the facts, as it were. And he said: "these, unlike those" (he pointed to the fires).

The Teacher said: "What, my friend, have these fires told you?"

3. He replied: "This" (repeating some of what they had told him).

The teacher said: "My friend, they have explained the worlds alone but I shall tell you something; and as water does not cling to a lotus leaf so no evil deed clings to one who knows it." He said: "Sir, tell it to me." He explained it to him.

SECTION XV

1. He said: "The person that is seen in the eye, that is the Self. This is the Immortal, the Fearless—this is Brahman. If one drops melted butter or water into this eye, it flows away by the sides (does not cling to the eye).

2. "They call him *Samyadvama*, because all blessings (*vama*) go to him (*Samyanti*). All blessings go to him, who knows this.

3. "He is also *Vamani*; because he carries all blessings. He who knows this thus, carries all blessings.

4. "He is also *Bhamani* because he shines (*bhati*) in all worlds. He who knows this thus, shines in all world.

5. "Now (if one who knows this dies) whether people perform his obsequies or not, he goes to light (*arkis*), from light to day, from day to the bright half of the month, from the bright half of the month to the six months during which the sun goes to the north, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human.

6. "He leads them to Brahman. This is the path of *Devas*, the path that leads to Brahman. Those who proceed on this path do not return to the life of man, yea, they do not return.

SECTION XVI

"Verily that which blows (*Vayu*) is the sacrifice (*Yajna*): for he, moving along, purifies everything. And because moving along he purifies everything, he is the sacrifice, of which mind and speech are the two ways.

2. "Of the two paths, the first is purified by Brahma through his mind; the second (the other) is purified by the *Hota*, the *Adhvaryu* and the *Udgata* through speech. After the *Praturanuvaka* ceremony (morning ritual) has begun, but before the recitation of *Paridahniya* hymn (of the closing verses of the *Rig*), the Brahma speaks out.

3. "He purifies only one of the two ways: the other is injured. As a man walking on one

foot, or a carriage going on one wheel is injured, his sacrifice is injured, and with the injured sacrifice the sacrificer is injured : yes, having sacrificed he becomes the worst of sinners.

4. "But when the *Praturanuvaka* has begun and not before the *Paridhaniya* recitation if the Brahma speaks out, they purify both the ways; and none is injured.

5. As a man walking on two legs and a carriage going on two wheels gets on, so his sacrifice gets on and with the successful sacrifice, the sacrificer gets on ; yes having sacrificed, he becomes better.

SECTION XVII

1. "*Prajapati* reflected over the worlds ; and from them, thus brooded over, he extracted their essences viz, Fire from the Earth, Air from the Sky and Sun from Heaven.

2. "He brooded over these three Deities ; and from these Deities thus brooded over, he extracted out their essences viz., the *Riks* from *Agni* (Fire), The *Yajus* from the *Vayu* (Air), and the *Samas* from the Sun (*Aditya*).

3. "He brooded over the three *Vedas* and from these thus brooded over, he extracted their essences viz., *Bhuh* from the *Riks*, *Bhuvah* from the *Yajus*, and *Svah* from the *Samas*.

4. "(In the performance of a ceremony) should any *Rik* hymn happen to be misused (the performer of that, sacrificer) should offer an oblation to the *Grahapatya* (household) fire,

(saying): "*Bhuh Svaha.*" Thus he makes up the injury to the sacrifice with regard to the *Riks*, by the essence of the *Riks*, and by the power of the *Riks*.

5. "Now should any *Yajus* hymn happen to be misused he should offer an oblation to the *Dakshina* (Southern) fire, saying: "*Bhuvah Svaha*" (May this prove acceptable to *Bhuvaha*). He makes up the injury to the sacrifice with regard to the *Yajus* by the essence of the *Yajus* and by the power of the *Yajus*.

6. "Now should any *Sama* hymn happen to be misused he should offer an oblation to the *Ahavaniya* Fire saying: "*Svah svaha.*" He makes up the injury to the sacrifice with regard to the *Samas* by the essence of the *Samas* and by the power of the *Samas*.

7. "As one (the goldsmith) cures (or corrects or softens) gold by means of borax, silver by gold, tin by silver, lead by tin, iron by lead and wood by iron or leather,

8. "So does one make up any injury (defect) to the sacrifice, by means of the power of these worlds, of these Gods and of the three *Vedas*. That sacrifice becomes efficacious in which there is a Brahma who knows this.

9. "That sacrifice is inclined towards the north (in the right way) in which there is a Brahma who knows this. And with reference to the Brahma who knoweth all this, there is the following *Gatha* (Verse): 'Wherever it falls back, thither the man goes.'

10. "Such a willing Brahma, as a *Ritvik* priest, like a mare (as warriors are defended by their mares) protects the sacrificer" *i. e.*, the Brahma who knows this protects the sacrifice, the sacrificer and all the other priests. Therefore let a man make a man who knows this as Brahma, and not one who does not know it--yea, not one who does not know it."

CHAPTER V

SECTION I

Parable of Prana, Mind and Indriyas

6. Now the five senses quarrelled together as to who was the best saying: "I am better;" "I am better."

7. They went to their father *prajapati* and said to him: "Sir, who is the best among us?" He replied: "He by whose departure the body seems the worst, that among you is the best."

8. The speech departed and having been absent for a year, it came back and asked: "How have you been able to live without me?" They replied: "Just like the dumb, not speaking but breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind. Thus we lived." Then speech entered.

9. The eye departed and having been absent for a year, it came back and asked: "How have you been able to live without me." They replied: "Just like the blind, not seeing, but breathing with the breath, speaking with the tongue, hear-

ing with the ear, and thinking with the mind. Thus we lived." The eye entered.

10. The ear departed and having been absent for a year, it came back and and asked: "How have you been able to live without me?" They replied: "Just like the deaf, not hearing, but breathing with the breath, speaking with the tongue, and thinking with the mind. Thus we lived." Then the ear entered.

11. The mind departed and having been absent for a year, it came back and asked: "How have you been able to live without me?" They replied: "Just like the children without mind, but breathing with the breath, and speaking with the tongue, seeing with eye, and hearing with the ear. Thus we lived." Then the mind entered.

12. Then the breath, when on the point of departing, tore up the other senses just as a spirited horse might tear up the pegs to which he is tethered. They came to him and said: "Sir, prosper, you are the best of us. Do not depart from us."

13. Then the speech said to him: "If I am the richest, thou art the richest." Then the eye said to him: "If I am firmness, you are firmness."

14. Then the ear said to him: "If I am prosperity, you are prosperity." Then the mind said to him: "If I am the home, you are the home."

15. And people do not call them "Speech" "Eye" "Ear" or "Mind;" they call them "Breath" for breath is all these.

SECTION III

Panchagni Vidya (Science of five fires)

Svetaketu Aruneya and Pravahana Jaivali

1. Svetaketu Aruneya (the grandson of Aruna), repaired to the assembly of the Panchalas. Pravahana Jaivali (the King of Panchala, son of Jivala, a Kshtriya) asked him: "Boy, has your father instructed you?" "Yes, sir," he replied.

2. "Do you know to what place men go from here?" "No sir," he replied. "Do you know how they return again?" "No sir" he replied. "Do you know where the path of the *Devas* and the path of the Fathers diverge?" "No sir" he replied.

3. "Do you know why that world (that of the fathers) never becomes full?" "No sir" he replied.

"Then why did you say you had been instructed? How could any body who did not know these things say that he had been taught?" Then the boy troubled in mind came to his father's place and said: "Sir, though you had not taught me, you said you had instructed me."

5. "That fellow of a Raganya (King Kshtriya) asked me five questions, and I could not answer even one of them." The father said: "As you have told me these questions of his, I do not understand any one of them. If I had known these why should not I have told them to you?"

6. Then Gautama went to the King's place and when he reached the place, the king offered him proper respect. In the morning, he went to the king in his assembly. The King said to him: "Sir, Gautama, ask a boon of such things as belong to the world of men." He replied "Let such things as men possess may remain with you. Tell me the same speech which you addressed to my boy."

The king was perplexed.

7. He commanded: "Stay here for sometime." Then he said: "As to what you have said to me, Gautama, this knowledge did not go to any Brahmana before you; and therefore this teaching belonged among all the people to the Kshtriya class alone." Then he began.

SECTION IV

1. "Verily, O Gautama, That world (heaven) is the fire; the sun is its fuel, the rays are the smoke, the day is the flame, the moon is the embers, and the stars are the sparks.

2. "On that fire the *Devas* pour the libation of faith. From that libation King *Soma* is born.

SECTION V

1. "O Gautama, *Parjanya* is verily fire. Of this the air is its fuel, the cloud is its smoke, the lightning its flame, the thunder its charcoal and the thunderings its sparks.

2. "On that fire the *Devas* offer the *Soma raja* as oblation. From this oblation is born rain.

SECTION VI

1. "O Gautama, the Earth is verily fire. Of this, year is the fuel, the *Akasa* its smoke, the night its flame, the quarters its charcoal and the intermediate quarters its sparks.

2. "In this fire, the *Devas* offer rain as oblation; from that oblation food is born.

SECTION VII

1. "O Gautama, man is verily fire. Of this fire, speech is the fuel, breath its smoke, the tongue its flame, the eyes its embers, and the ears its scintillations.

"On that fire, the *Devas* pour the libation of Food. From that oblation the semen is born.

SECTION VIII

1. "O Gautama, woman is verily fire.

2. "On that fire, the *Devas* pour the libation of semen; and from that oblation foetus is born.

SECTION IX

1. "For this reason in the fifth oblation Water is called Man. This foetus covered in the womb having dwelt there ten months, or more or less is born.

2. "When born, he lives his allotted span of life. When he is dead, they (friends or relations) carry him, as appointed to the fire, whence he came and whence he sprang.

SECTION X

1 "Those who know this (origin of the man, the doctrine of science of five fires, *Panchagni Vidya*) and those who in the forest worship God with faith and penance go to Light (*archis*), from Light to Day, from Day to the bright half of the month, from the bright half of the month to the six months when the sun goes to the north.

2. "From the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human; He leads them to Brahman. This is the path of the *Devas* (*Devayana*).

3. "But those villagers who perform sacrifices and works of public utility and alms,—they go to the smoke, from smoke to night, from night to the dark half of the month, from the dark half of the month to the six months during which the sun goes to the south, from there they go to reach the year.

4. "From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is *Soma*, the King. They are the food of the Gods. The Gods do eat them.

5. "Having dwelt there till their good works are consumed, they return again, by that very way by which they had gone up, to ether, from ether to the air. Then the sacrificer having become air, becomes smoke; and having become smoke he becomes mist.

6. "Having become mist he becomes a cloud, having become a cloud he rains down. Then he is born as rice and barley, herbs and trees, sesamum and bean. From thence the escape is beset with most difficulties; for whoever eats the food and begets offsprings, he henceforth becomes like unto him.

7. "Those whose conduct has been good, will quickly attain some good birth, the birth of a Brahmana or a Kshtriya or a Vaisya But those whose conduct has been bad will quickly attain some evil birth--the birth of a dog or a hog or a *chandala*.

8. "Now those who have not come to either of these two ways—become small creatures (flies, worms etc.) or repeated birth. They are born and they die.

"This is the third place.—

"Therefore that world never becomes full. Hence one should have a feeling of disgust. To this end there is this verse.

9. "A man who steals gold, who drinks spirits, who defiles his Guru's bed, and who kills a Brahmana— these four do fall and also the fifth one who associates with them.

10. "But he who thus knows the five fires is not defiled by sin, even though he associates with them. He becomes pure and clean and obtains the world of the blessed—one who knows this--yea, one who knows this."

SECTION XI

On Vaisvanara Self.

Asvapatti and householdere Prachinisala etc.

1. Prachinasala, the son of Upamanyu, Satyayajna, son of Pulusha, Indradyumna, the grandson of Bhallavi, Jana, the son of Sarkaraksha and Budila the son of Asvatarasvi were great householders and knowers of the *Veda*. They met together and discussed: "What is our Self (*Atma*)? and what is Brahman?"

2. They decided: "Sirs, Uddalaka the son of Aruna knows at present that Self called *Vaisvanara*. Well, let us go to him." They went to him.

3. But he reflected: "These great householders and great theologians (Knowers of the *Veda*) will question me but I shall not be able to answer all their queries; therefore I shall recommend another teacher to them."

4. He said to them: "Sirs, Asvapati Kaikeya knows at present that Self called *Vaisvanara*. Well, let us go to him." They went to him.

5. When they arrived, he (Asvapati) made proper respects to be paid to each of them separately. The next morning, having risen, the King (Asvapati) said to them, "In my kingdom there is no thief, no miser, no drunkard, no man without the sacrificial fire, no ignorant person, no adulterers, much less an adulteress. I am going to perform a sacrifice, Sirs; and as much wealth as I give to each *Ritvig* priest, I shall give unto you, sirs. Please stay here."

6. They said: "Give that to your guests what they seek. At present you know the *Vaisvanara* Self; tell us that."

7. He said: "Tomorrow I shall give you an answer." Early in the morning they approached him, carrying (sacred) fuel in their hands (like Brahmacharins) and he said to them without having performed the initiatory rites:

SECTION XII

1. "Aupamanyava, whom do you mediate upon as the Self?" He replied: "The heaven, O venerable King!" He said: "This Self which you mediate upon is the *Vaisvanara* Self, called *Sutejas*, the Luminous. Therefore every kind of *Soma* libation (Suta-libation, the Prasuta and Asuta libations) is seen in your house.

2. "Therefore you eat food and see pleasant objects. Whoever thus meditates on the *Vaisvanara* Self, eats food, and sees pleasant objects, and has *vedic* glory (arising from study and sacrifice) in his house. But this is only the head of the Self; and your head would surely have fallen off if you had not come to me."

SECTION XIII

1. Then he said to Satyayajna Paulushi: "O Prachiniyogya, whom do you meditate on as the Self?" He replied: "The sun only, O revered King." "The Self which you meditate on is the *Visvarupa* (multiform) *Vaisvanara* Self. Therefore in thy house is seen much and manifold wealth.

2. "There is a car with mules, slaves and jewels. You eat food and see pleasant objects. Whoever meditates thus on that *Vaisvanara* Self, eats food and sees what is pleasing and has Brahmic glory in his house. That, however, is but the eye of the Self. You would have become blind, if you had not come to me."

SECTION XIV

1. Then he said to Indradyumna Bhallveya: "Vaiyagrapadya, whom do you meditate on as the Self?" He replied: "On the air only, O Venerable King" He said: "The Self which you meditate on is the *Vaisvanara* Self called *Prithagvartman* (having various courses). Therefore offerings come to you in various ways and rows of cars follow you in various ways.

2. "You eat food and see pleasant objects—whoever thus meditates on that *Vaisvanara* Self eats food and sees pleasant objects and has *vedic* glory in his house. That, however, is but the breath of the Self. Your breath would have left you, if you had not come to me."

SECTION XV

1. Then he said to Jana Sarkarakshya: "Sarkarakshya, whom do you meditate on as the Self?" He replied: "On *Akasa* (ether) only, O revered King." He said: "That Self which you meditate upon is the *Bahula* (full) *Vaisvanara* Self. Therefore you are full of offspring and wealth.

2. "You eat food and see pleasant objects. Whoever thus meditates on that *Vaisvanara* Self eats food and sees pleasant objects and has Brahmic glory in his house. That however is but the trunk of the Self. Your trunk would have perished, if you had not come to me."

SECTION XVI

1. Then he said to Budila Asvatarasvi: 'O Vaiyaghrapadya, whom do you meditate on as the Self?' He replied, "On water only, O venerable king." "The Self which you meditate on is the *Rayi* (wealth) *Vaisvanara* Self. Therefore you are wealthy and flourishing

2. "You eat food and see pleasant objects. Whoever thus meditates on *Vaisvanara* Self eats food and sees pleasant objects and has *vedic* glory in his house. That however is but the bladder of the Self. Your bladder would have burst if you had not come to me."

SECTION XVII

1. Then he said to Uddalaka Aruni: "O Gautama, whom do you meditate upon as the Self?" He replied: "On the earth only, O venerable King." He said: "The Self which you meditate upon is the *Pratishtha* (firm rest) *Vaisvanara* Self. Therefore, thou standest firm with offspring and cattle.

2. "You eat food and see pleasant objects. Whoever thus meditates on that *Vaisvanara* Self eats food, sees pleasant objects and has Brahmic Glory in his house.

"That, however, are but the feet of the Self. Your feet would have given way, if you had not come to me."

SECTION XVIII

1. Then he said to them all: "All of you eat your food, knowing that *Vaisvanara* Self (as if it were many), as if different. But he who meditates upon the *Vaisvanara* Self as "*Pradesamatra*" (as a span long) and "*abhivimana*" (and as identical with himself) eats food in all worlds, in all beings, in all selves.

2. "Of this *Vaisvanara* Self, the head is *Sutejas*, the eye is *Visvarupa*, breath is the *Prithagvartma* Self, the head is *Bahula*, the Bladder is *Rayi*, the feet are the earth, the chest is the altar, the hairs are the sacred grasses, the heart is the *Garhapatya* fire, the mind is the *Anvaharyapachana* fire and the month is the *Ahavaniya* fire.

SECTION XIX

1. "Therefore, the first food (morsel) which a man may take (at the time of eating) forms the first libation. And the first libation that one offers he should offer saying "*Pranaya Svaha*." Then *Prana* is satisfied.

2. "If *Prana* is satisfied, the eye is satisfied; if the eye is satisfied, the sun is satisfied; if the sun is satisfied, Heaven is satisfied; if Heaven is satisfied, whatever under Heaven and under sun is satisfied. And through their satisfaction,

he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness and Brahmic Glory (*Vedic* Splendour).

SECTION XX

1. "And he who offers the second libation should offer it to *Vyana* saying: "*Vyanaya svaha*" Then *Vyana* is satisfied.

2. "If *Vyana* is satisfied, the ear is satisfied; if the ear is satisfied, the moon is satisfied; if the moon is satisfied, the quarters are satisfied; if the quarters are satisfied, whatever is under the quarters and under the moon is satisfied. And through their satisfaction, he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness and Brahmic Glory.

SECTION XXI

1. "He who offers the third oblation should offer it to *Apana*, saying: "*Apanaya svaha*" Then *Apana* is satisfied.

2. If *Apana* is satisfied, speech is satisfied; if speech is satisfied fire is satisfied; if fire is satisfied, the earth is satisfied; if the earth is satisfied, whatever is under the earth and fire is satisfied. Through their satisfaction, he (the sacrificer or eater) himself is satisfied with offspring, cattle, health brightness and *Vedic* Splendour.

SECTION XXII

1. "He who offers the fourth oblation should offer it to *Samana*, saying: "*Samanaya svaha*". Then *Samana* is satisfied.

2. "If *Samana* is satisfied, the mind is satisfied; if the mind is satisfied, *Parjanya* (God of rain) is satisfied; if *Prajanya* is satisfied, lightning is satisfiied; if lightning is satisfied, whatever is under *Parjanya* and under lightning is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness and *Vedic* Glory (Brahmic Splendour).

SECTION XXIII

1. "He who offers the fifth oblation should it to *Udana* saying: '*Udana svaha*' Thereby *Udana* is satisfied.

2. "If *Udana* is satisfied, the *Vayu* (air) is satisfied; if *Vayu* is satisfied, *Akasa* is satisfied; if *Akasa* is satisfied, whatever is under *Vayu* and under *Akasa* is satisfied. And through their satisfaction, he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness *vedic* splendour.

SECTION XXIV

1. "If without knowing this, one were to offer the *Agnihotra*, it would be as if a man were to remove the live coals, and pour his libation on dead ashes.

2. "But he who knowing this offers this *Agnihotra*, he offers his libation to all worlds, all beings and all selves.

3. "As the soft fibres of the *Ishika* reed, when thrown into the fire, are burst, thus are burst

all sins of one, who knowing this offers the *Agnihotra*.

4. "Therefore even if one who knows this were to offer the remnant of his food to a *Chadala* it would be offered in his own *Vaisvarana* Self. Hence, is this verse.

5. "As hungry children here on earth sit (expectantly) round their mother so do all beings wait round the *Agnihotra*—yea, they wait round the *Agnihotra*."

CHAPTER VI

SECTION I

Brahma-Vidya

Uddalaka and Swetaketu.

1. Hari Om. There lived once Swetaketu, the grandson of Aruna. His father Uddalaka said to him: "Swetaketu, go to school and live a religious student; for there is none of our family, my darling, who has not studied the *Vedas*, and who is Brahmana only by birth."

2. Having begun his apprenticeship with a teacher when he was twelve years of age, Swetaketu returned to his father when he was twenty-four, having studied all the *Vedas*, greatly conceited, considering himself well-read and arrogant.

3 His father said to him: "Swetaketu, as you are so conceited. considering yourself well-read and arrogant, have you ever asked for that instruction by which we hear what cannot be

heard, by which we perceive what cannot be perceived, by which we know what cannot be known?" "What is that instruction, sir?" he asked.

4. The father replied: "My dear, just as by a single clod of clay all that is made of clay is known, all modifications being only a name based upon worlds (the difference being only a name, arising from speech) but the truth being that all is clay:

5 "And just as, my dear, by a single nugget of gold all that is made of gold is known—the difference being only a name arising from speech, but the truth being "that is gold":

6. "And just as, my dear, by the knowledge of a single pair of nail-scissors, all that is made of iron (*Karshnayasam*) is known—all modifications being only a name based upon words. but the truth being that all is iron—thus my dear, is that instruction."

7. The son said: "Surely those venerable men (my teachers) did not know that; for, if they had known it, why should they not have told it me? Please sir, tell it to me."

"Be it so, my dear" said the father.

SECTION II

Srishti

Uddalaka said to Swetaketu:

"In the beginning, my dear, this was pure Being, One only, without a second. Others say

that in the beginning, this was non-being alone, One without second ; and from that *asat* the *Sat* was born.

2 "But how could it be thus, my dear?" the father continued. "How could Being be born from Non-being? No, my dear, only that which is, was in the beginning, one only, without a second.

3. "It thought: 'May I be many, may I grow forth.' It created fire. The fire thought: 'May I be many, may I grow forth.' I created water.

"And therefore whenever anybody is hot and perspires, water is produced on him from fire alone.

4. "The water welled: 'May I be many, may I grow forth.' It created food.

"Therefore whenever it rains anywhere, most food is then produced. From water alone eatable food is produced.

SECTION III

Tripartite Division

1. "Of those living beings there are only three origins; born from an egg (oviparous, *Andaja*) born from a living being (viviparous) and born from roots (*Udbhij*).

2. "That being (*i. e.* that which had produced fire, water, earth) thought: 'Well, may I enter into all those three beings (fire, water, earth) with this living self (*Jivatma*) and let me appear under different names and forms.

3. "Then that Being, having said: 'let me make each of these three tripartite (so that fire, water, and food should each have it self for its principal ingriedient, besides an admixture of the other two)' entered into those three beings (*devatas*) with this living self only and revealed names and forms.

4. "He made each of these tripartite and how these three beings became each of them tripartite, learn that from me, my dear (Swetaketu)".

SECTION IV

Three colours of fire, sun etc.

Uddalaka said to Swetaketu:

1. "The red colour of fire (*Agni*) is the colour of fire, the white colour of fire is the colour of water, the black colour of fire is the colour of earth. Thus vanishes what we call fire, being only a modification, which is merely a name based upon words; the only truth being that there are the three colours.

2. "The red colour of the Sun is the colour of fire, the white colour of the sun of water, the black of the earth. Thus vanishes what we call the Sun, being only a modification, which is a mere name based upon words; the only truth being that there are three colours.

3. "The red colour of the moon is the colour of fire, the white of water, the black of the earth. Thus vanishes what we call the moon, being only a modification, which is a mere name, based on

words; the only truth being that there are the three colours.

4. "The red colour of the lightning is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the lightning, being only a modification which is a mere name based on words; the only truth being that there are the three colours.

5. "Verily, knowing this the ancient, great householders and knowers of the *Vedas* said: 'For us there is nothing now that is unheard, unthought or unknown, which people talk of. Out of these (three colours) they knew all.

6. "Whatever appeared red, they knew it to be the colour of fire; whatever appeared white, they knew it to be the colour of water; whatever appeared black, they knew it to be the colour of earth.

7. "Whatever appeared to be unknown, they knew it to be a combination of these three *devatas*. Now learn, my dear, from me, how those three *devatas*, when they reach man, become each of them tripartite."

SECTION V

Three-fold food, water, fire

Uddalaka said to Swetaketu:

1. "Food when eaten becomes three-fold; its grossest part becomes faeces, its middle part flesh and its subtlest part mind.

2. "Water when drunk becomes three-fold;

its grossest part becomes urine, its middle part blood and its subtlest part *prana*.

3 "Fire (*i. e*, in oil, butter etc) when eaten becomes three-fold; its grossest part becomes bone, its middle part marrow and its subtles part speech.

4. "Thus, my child, mind comes of food, *prana* of water, speech of fire."

"Teach me again, sir," said the son.

"Be it so, my child," replied the father.

SECTION VI

Mind, Prana and Speech

Uddalaka said to Swetaketu:

1. "That which is the subtle portion of curds, when churned, rises upwards and becomes butter.

2. "Even so, my child, the subtle portion of food when eaten, rises upwards and becomes mind.

3. "That which is the subtle portion of fire, when consumed, rises upwards and becomes speech.

4. "That which is the subtle portion of water, when drunk, rises upwards and becomes *prana*.

5. "Thus, my dear, mind comes of food, *prana* of water and speech of fire."

"Teach me more, sir" said the son.

"Be it so, my child," the father replied.

SECTION VII

Man consists of sixteen parts

Uddalaka said to Swetaketu:

1. "Man (*Pursha*), my son, consists of sixteen parts. For fifteen days do not eat anything; drink as much water as you like; as *prana* comes from water, it will not be cut off, if you drink water."

2. Swetaketu did not eat for fifteen days. Then he came to his father and said: "Sir, what shall I say?" The father said: "Repeat the *Riks*, the *Yajur* and the *Samas*." He replied: "They do not occur to me, sir."

3. The father said to him: "Just as, my dear, of a great lighted fire, if a single coil of the size of the fire fly be left, it would not burn more than that; thus, my dear son, one part only of the sixteen parts (of you) is left and therefore with that one part you do not remember the *Vedas*. Go and eat now. Then you will understand me."

4. Then Swetaketu ate and approached his father. And whatever his father asked him, he knew it all by heart. Then his father said to him:

5. "Just as, my child, of a great lighted fire, if a single coal of the size of a fire-fly is left, if people blaze it up by adding grass to it, it would burn much more than this,

6. "Thus, my dear son, there was one part of the sixteen parts left to you, and that, lighted up with food, blazed up and by that you remember now the *Vedas*."

After that the mind comes of food, *prana* of water, and speech of fire. He understood it.

SECTION VIII

Sleep

Uddalaka, the grandson of Aruna said to his son Swetaketu:

1. "Learn from me, my dear, the true nature of sleep. When a man sleeps here, then, my dear son, he becomes united with pure being (the True); he is gone to his own Self. Therefore people say he sleeps (*svapati*), because he is gone (*apita*) to his own (*sva*).

2. "Just as a bird when tied by a string flies first in various directions and finding no rest anywhere, settles down at last on the very place where it is fastened, so also, my son, the mind, after flying in every direction, and finding no resting place anywhere, settles down at *prana*; because, my dear, the mind is fastened to *prana*.

3. "Learn from me, my son, what Hunger and Thirst are. When the man is to be desirous of eating, water is carrying away (digests) whatever has been eaten by him. Therefore, just as they speak of the cow-carrier (*go-naya*) the horse-carrier (*asva-naya*) and the man-carrier (*purusha-naya*), so also they call water as food-carrier (*asa-naya*). Therefore, my son, know this off-shoot (the body) to have sprouted out; for this (body) could not be without a root (cause).

4. "And where could its root be, except in food? Likewise, my son, from food as an off-shoot,

infer fire as its root; and from fire as an off-shoot, infer the Being as its root. All these creatures my dear, have their root in Being (the True), they dwell in Being, and rest in Being.

5. "When the man is said to be desirous of drinking, the fire carries away what has been drunk by him. Therefore, just as they speak of the man-carrier, so also they speak of fire as the water-carrier. Thus, my son, know this off-shoot to have sprouted out; it cannot be without a root.

6. "And where could its root be except in water? From water as an off-shoot, infer fire as its root; from fire as an off-shoot, infer Being as its root. All these creatures, my dear, have their root in Being; they dwell in Being; they rest in in Being. And how each of these three dieties, fire, water, earth, O son, when they reach man, become each of them tripartite, has been explained before. (VI. 4. 7) When the man departs from hence, his speech in merged in his mind, his mind in his *prana*, his *prana* in fire, and the fire in the Highest Being.

7. "Now, that which is the subtle essence (the root of all), in that all that exists has its Self; that is the Self; that is the True; that thou art, O Swetaketu."

"Please sir, explain to me further," said the son.

"Be it so, my child' the father replied.

SECTION IX

Bees and Juice

1. "Just as, my dear child, the bees make honey by collecting the juices of distant trees and then reduce the juice to one uniform fluid,

2. "And as these juices have no discrimination so that they might say 'I am the juice of this tree, I am the juice of that tree,' in the same manner, my child, all these creatures, when they have reached the Being (*Sat*, Truth), do not know that they have reached the Being (that they have got mixed in the *Sat* or that they are merged in the Truth) (in deep sleep).

3. "They are born again in the form in which they lived before, whether that be of a tiger, a lion, a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito.

4. "Now, That which is the subtle essence (the root of all), in That all that exists has its Self; that is the Self; that is the True ; That thou art, O Swetaketu."

"Please, sir, explain to me further," said the son.

"Be it so, my child" the father replied.

SECTION X

River and Sea

1. "These rivers, my child, run along; the eastern ones (like the Ganges) toward the east, the western ones (like the Sindhu) toward the west. They go from sea to sea (i. e., the clouds take

away the water in the form of vapour and send it back as rain to the sea). They become the sea. And just as these rivers, when they are in the sea, do not know 'I am this river' 'I am that river,'

2. "In the same manner, my dear son, all these creatures, when they have come from the Truth (the *Sat*, Pure Being), do not know that they have come from the Truth. Whatever these creatures are here whether a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, that they become again and again.

3. "Now, That which is the subtle essence (the root of all), in That all that exists has its Self; That is the Self; That is the True; That thou art, O Swetaketu."

"Please, sir, explain to me further" said the son.

"Be it so, my child" the father replied.

SECTION XI

Tree and Branches

1. "My child, if some one were to strike at the root, (of a tree), it would bleed but live; if he were to strike in the middle (at its stem), it would bleed but live; if he were to strike at its top, it would bleed but live. Pervaded by the living Self (by life) that tree stands firm drinking in nourishment and rejoicing.

2. "But if the life (the living Self) leaves one of its branches that branch withers; if it leaves a second, that branch withers; if it leaves a third that branch withers; and if it leaves the whole

tree the whole tree withers. In exactly the same manner, my son, know this." Thus he spoke :

3. "This (body) dies when the living Self has left it ; the living Self dies not.

"Now, That which is the subtle essence (the root of all) in That all that exists has its Self ; That is the Self ; That is the True ; That thou art, O Swetaketu."

"Please, sir, explain to me further" said the son.

"Be it so, my child" the father replied.

SECTION XII

Seed and tree

1. U: "Bring me a fruit of that Nyagrodha tree" (baniyan tree).

S : "Here is one, sir"

U: "Break it."

S: It is broken, sir."

U : "What do you see there?"

S: Those extremely small seeds, sir."

U: "Break one of them, my dear."

S: "It is broken, sir."

U : "What do you see there?"

S: "Nothing, sir."

2. The father said: "My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree grows up (exists). Believe me, my son."

3. "Now, That which is the subtle essence (the root of all) in That all that exists has its Self;

That is the Self; That is the True; That thou art, O Swetaketu."

"Please, sir, explain to the further" said the son.

"Be it so, my child." replied the father.

SECTION XIII

Salt in water

1. "Uddalaka: "Place this salt in the water and come to me in the morning."

Swetaketu, the son did as he was commanded. The father said to him: "Bring the salt, my dear, which you put in the water last night."

The son looked for it and did not find it, for it had become dissolved.

2. The father said: "My child, taste it from the surface of the water. How is it?"

The son replied: "It is salt."

U: "Taste it from the middle. How is it?"

The son replied: "It is salt."

U: "Taste it from the bottom. How is it?"

The son replied: "It is salt."

The father said: "Throw it away and come to me."

The son did so; "It exists for ever."

Then the father said to him: "Here also in this body, for sooth, you do not perceive the Truth (*Sat* or Pure Being), my son; but there it is indeed."

The father said: "Now that which is the subtle essence (the root of all), in That all that

exists has its Self: That is the Self; That is the True; That thou art, O Swetaketu."

"Please, sir, explain to me further" said the son.

"Be it so, my child," replied the father.

SECTION XIV

Blind-Folded-Man.

1. "Just as, my child, some one having brought away a person from the country of the Gandharas blind-folded, might then leave him in a place where there are no human beings and as that person would turn towards the east or the north or the west and shout: 'I have been brought here with my eyes covered, I have been left here blind-folded.'

2. "And as thereupon some (kind-hearted) person might loosen his bandage and say to him: 'The Gandhara is in this direction, go in this direction.' Thereupon having been informed and being able to judge for himself he would by asking his way from village to village arrive at last at Gandhara—in exactly the same manner does a man who finds the Teacher obtains the True Knowledge. For him there is only delay so long as he is not liberated (delivered from the body): and then he will attain perfection.

3. "Now, That which is the subtle essence (the root of all), in That all that exists has its Self; That is the Self; That is the True; That thou art, Swetaketu."

"Please, sir, explain to me further" said the son.

"Be it so, my child," replied the father.

SECTION XV

A Sick Man

1. "If a man is ill, his relatives assemble round him and ask: 'Do you know me? Do you recognise me?' He knows them as long as his speech is not merged in his mind, his mind in breath, breath in fire, and fire in the Highest Deity.

2. "But when his speech is merged in his mind, his mind in breath, breath in fire, fire in the Highest Being, then he knows them not.

"Now that which is the subtle essence (the root of all), in That all that exists has its Self; That is the Self; That is the True; That thou art, O Swetaketu."

"Please, sir, explain to me further," said the son.

"Be it so, my child," replied the father.

SECTION XVI

A Thief

1. "My child, they (the king's officials) bring a man hand-cuffed, saying: 'He has robbed, he has committed a theft.' (When he denied, the King or the Magistrate says): 'Heat the axe for him.' If he has committed a theft then he makes himself a liar and being addicted to untruth and covering himself by a false-hood, he

grasps the heated axe; he is burnt and he is killed.

2. "But if he has not committed the theft then he makes himself true. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt but he is released.

"As that (truthful) man is not burnt, thus has all that exists its Self in That; That is the True; That is the Self: That thou art, O Swetaketu."

Then he understood what he said; yea, he he understood it.

CHAPTER VII

SECTION I

Name

Narada and Sanatkumara

1. Narada approached Sanatkumara and said: "Teach me, sir!" Sanatkumara said: "Please tell me first what thou already knowest; then I will teach thee what is beyond that."

2. Narada replied: "O Lord! I know the *Rig Veda*, the *Yajur Veda*, the *Sama Veda*, as the fourth the *Atharvana*, as the fifth the *Ithihasa-Purana*, the *Veda* of the *Vedas* (Grammar), the *Pitrya* (the rites of the fathers); the *Rasi* (the science of the Numbers, Mathematics), the *Daiva* (the science of the portents), the *Nidhi* (the science of Time) the *Vakovakya* (logic), the *Ekayana* (ethics and Politics), the *Deva-Vidya* (etymology), the *Brahma Vidya* (the science of the *Veda*) pronunciation, *siksha*, ceremonial, *kalpa*, prosody

(*chandas*), the *Bhuta Vidya* (the science of elements), the *Kshtriya Vidya* (the science of war), the *Nakshattra Vidya* (astronomy), the *sarpa* and *Devagana Vidya* (the science of snake-charming and the fine arts) All this I know, sir.

3. "But, sir, I am only like one who knows the words only. I am not a knower of the Self. I have heard from men like you that he who knows the Self overcome grief. So I am in grief, sir; do help me over this grief of mine."

4. Sanatkumara said to him: "Whatever you have studied is only a name.

"*Rig Veda* is a name; and so is your *Yajur Veda*, *Sama Veda* and as the fourth the *Atharvana*, as the fifth the *Ithihasa-purana*, the *Veda* of the *Vedas*, the rites of the fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, the science of Etymology, the science of the *Vedas*, the science of the Elementals, the science of War, Astronomy, the science of snake-charming and the fine arts. All these are a name only. Meditate on the Name.

"He who meditates on the Name as Brahman, becomes independent as far as the Name reaches —he who meditates on the Name as Brahman."

Narada: "Sir, Is there something better than a Name?"

Sanatkumara: "Yes, there is something greater than the Name."

Narada: "Tell that to me, sir."

SECTION II

Speech is greater than Name

Sanatkumara said to Narada:

1. "Speech is greater than Name. Speech makes us understand the *Rig Veda*, *Yajur Veda*, *Sama Veda*, the fourth *Atharvana*, the fifth *Ithihasa-Purana*, the *Veda* of *Vedas*, the rites of the fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, Etymology, the science of the *Vedas*, the science of elementals, the science of War, Astronomy, the science of snake-charming and the fine arts, Heaven, earth, air, *akasa*, water, fire, the Gods, men, animals, cattle, grasses, trees, all beasts down to worms, midges and ants, virtue and vice; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing. For, if there were no speech, neither right nor wrong could be known; neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us understand all this. Meditate on Speech.

2. "He who meditates on Speech as Brahman becomes independent as far as Speech reaches—he who meditates on Speech as Brahman."

Narada: "Sir, is there anything greater than Speech?"

Sanatkumara: "Yes, there is something greater than Speech."

Narada: "Tell me that, sir."

SECTION III

Mind is great than Speech

Sanatkumara: "Mind is greater than speech. Just as the closed fist holds two *amalaka* (myrobalass), or two *kola* (plums) or two *aksha* (haritaki) fruits, so does the mind hold speech and name. When one wishes in his mind to read the *Veda*, he reads it; when he wishes in his mind to perform actions, he performs them ; when he wishes in his mind for children or cattle, he desires for them ; when he wishes in his mind for this world or the next, he desires for them. Mind is the world, Mind is the Self indeed, Mind is Brahman. Meditate on the Mind.

2. "He who meditates on the Mind as Brahman becomes independent as far as the Mind reaches—he who meditates on the Mind as the Brahman."

Narada: "Is there anything greater than Mind?"

Sanatkumara: "Yes, there is something greater than the Mind."

Narada: "Tell that to me, sir."

SECTION IV

Will is greater than Mind

Sanatkumara said to Narada:

1. "Will (*Sankalpa*) is greater than the Mind For when a man wills, then he thinks in his mind, then he sends forth speech, and then he utters it in name. In the name, the *mantras*

become one; and in the *mantras*, the sacrifices (ritual works) become one.

2. "Indeed, all these, therefore, (beginning with mind-and ending in sacrifices) centre in will, consist of will and abide in will. The heaven and earth willed; the air and *akasa* willed; the water and fire willed. Through the will of heaven and earth, rain wills; through the will of food, the vital airs will; through the will of vital airs (breaths) the sacred *mantras* will; through the will of *mantras*, the sacrifices will; through the will of sacrifices, the world wills; through the will of the world, everything wills. This is will. Meditate on Will.

"He who meditates on Will as Brahman, he being himself permanent, firm and undistressed, obtains the permanent, renowned and undistressed worlds appointed for him.

"He is independent as far as Will reaches—he who meditates on Will as Brahman."

Narada: "Sir, is there anything greater than Will?"

Sanatkumara: "Yes, there is something greater than Will."

Narada: "Tell that to me, sir."

SECTION V

Intelligence is greater than Will

1. Sanatkumara: "Intelligence is greater than will. For when a man understands, then he wills, then he thinks in his mind, then he sends

forth speech, and then he sends it forth in a name; in the name, the *mantras* become one; and in the *mantras*, the sacrifices (ritual works) become one.

2. "All these (beginning with mind and ending in sacrifice) centre in intelligence, consist of intelligence and abide in intelligence. Therefore, if a man is unintelligent, even if he possesses much learning, people say of him, he is nothing, whatever he may know; for, if he were learned, he would not be so unintelligent.

"But if a man is intelligent, even though he knows but little, to him indeed do people listen gladly. Intelligence is the centre of all these, Intelligence their Self, and Intelligene their support. Meditate on Intelligence.

3. "He who meditates on Intelligence as Brahman, he being himself permanent, firm and undistressed, obtains permanent, renowned and painless worlds, appointed for him. He is independent as far as Intelligence reaches—he who meditates on Intelligence as Brahman."

Narada: "Is there anything greater than Intelligence?"

Sanatkumara: "Yes, there is something greater than Intelligence."

Narada: "Tell that to me, sir."

SECTION IV

Meditation is greater than Intelligence

Sanatkumara said to Narada:

1. "Meditation (*Dhyana*) is greater than Intelligence. The earth meditates, as it were, and

thus do the sky, the heaven, water, the mountains, gods and men. Therefore those who among men obtain greatness here on earth, appear to have obtained a share of meditation. Thus while small and vulgar people are always quarrelling, abusive and slandering, great men seem to have obtained a share of meditation. Meditate on meditation.

2. "He who meditates on meditation as Brahman, becomes independent, as far as meditation reaches—he who meditates on meditation as Brahman."

Narada: "Sir, is there anything greater than meditation?"

Sanatkumara: "Yes, there is something greater than meditation."

Narada: "Tell that to me, sir."

SECTION VII

Knowledge is greater than Meditation

Sanatkumara said to Narada:

1. Knowledge (*Vijnana*) is greater than meditation (*Dhyana*). Through knowledge we know the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, the fourth the *Atharvana*, the fifth the *Ithihasa-Purana*, the *Veda* of the *Vedas*, the rites of the fathers, Mathematics, science of portents, science of Time, Logic, Ethics and Politics, Etymology, the science of the *Vedas*, the science of the elements, the science of war, Astronomy, the science of snake-charming, and the fine arts, of the attendants of the Gods (*Deva-gana-Vidya*), heaven, earth, air, ether, water, fire, gods, men,

cattle, birds, grasses, herbs, trees, beasts down to ants, worms, midges; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasant and what is unpleasant; the food and the taste; this world and the next; all this we know through knowledge. Meditate on Knowledge.

2. "He who meditates on Knowledge as Brahman, obtains the worlds of the knowing and the wise; he becomes independent as far as Knowledge reaches—he who meditates on Knowledge as Brahman.

Narada: "Sir, is there anything greater than Knowledge?"

Sanatkumara: "Yes, there is something greater than Knowledge."

Narada: "Tell that to me, sir."

SECTION VIII

Power is greater than Knowledge

Sanatkumara said to Narada:

1. "Power (*bala*) is greater than Knowledge. One po erful man shakes a hundred men of knowledge. If a man is powerful, he rises. If he rises, he becomes a man who visits wise people. By visiting, he becomes a follower of wise people. By following them, he sees, he hears, reflects, understands, acts and knows. By power the earth stands; by power, the sky; by power, the heaven; by power, the mountains; by power the, Gods and men; by power the cattle, birds, grasses herbs, trees, all beasts down to ants, worms, mid-

ges, and by power the world stands firm. Meditate on power.

2 "He who meditates on power as Brahman, becomes independent, as far as power reaches—he who meditates on power as Brahman."

Narada: "Sir, is there anything greater than power?"

Sanatkumara: "Yes, there is something greater than power."

Narada: "Tell that to me, sir."

SECTION IX

Food is greater than Power

Sanatkumara said to Narada:

"Food (*anna*) is greater than power. Therefore, if a man abstains from food for ten days, though he lives, he is unable to see, hear, reflect, understand, act and know. But when he obtains food, he is able to see, hear, reflect, understand, act and know. Meditate on food.

2. "He who meditates on food as Brahman, obtains the worlds rich in food and drink. He is independent as far as the food reaches—he who meditates on food as Brahman."

Narada: "Sir, is there anything greater than food?"

Sanatkumara: "Yes, there is something greater than food."

Narada: "Tell that to me, sir."

SECTION X

Water is great than food

Sanatkumara said to Narada:

1. "Water is greater than food. Therefore, if there is no sufficient rain, the vital spirits are troubled, and then there will be less food. But if there is sufficient rain, the vital spirits rejoice, because there will be much food. It is only water that had assumed different forms, which is earth, sky, heaven, the mountains, Gods and men, cattle and birds, grasses and trees, beasts down to ants and worms. Water indeed assumes all these forms. Meditate on water.

2. "He who meditates on water as Brahman, obtains all wishes and gets satisfaction: and he becomes independent as far as water reaches—he who meditates on water as Brahman."

Narada: "Sir, is there anything greater than water?"

Sanatkumara: "Yes, there is something greater than water."

Narada: "Tell that to me, sir."

SECTION XI

Fire is greater than water

Sanatkumara said to Narada:

1. "Fire is greater than water. For through the medium of air it warms the ether: then people say: 'It is hot, it burns, it will rain.' Thus does fire, after exhibiting this sign itself first, create water. And thus again thunderings come

with lightning, flashing upward and across the sky. Then people say: 'there is lightning and thunder; it will rain.' Then also does fire, after showing this sign first, create water. Meditate on fire.

2. "He who meditates on fire as Brahman, being resplendent himself, obtains resplendent worlds, full of light and free from darkness; he becomes independent, as far as fire reaches—he who meditates on fire as Brahman.

Narada: "Sir, is there anything greater than fire?"

Sanatkumara: "Yes, there is something greater than fire."

Narada: "Tell that to me, sir."

SECTION XII

Akasa is greater than fire

Sanatkumara said to Narada:

1. "*Akasa*, (ether) is greater than fire. For in the *Akasa* exist both sun and moon, the lightning, stars and fire. Through the *Akasa* we call, through the *Akasa* we hear, through the *Akasa* we answer. In the *Akasa* we rejoice; in the *Akasa* we rejoice not. In *Akasa* all things are born; and towards *Akasa* all things grow. Meditate on *Akasa*.

2. "He who meditates on *Akasa* as Brahman, obtains extensive worlds, full of light, free from the troubles of over-crowding, wide and spacious: he becomes independent as far as *Akasa* reaches —he who meditates on *Akasa* as Brahman."

Narada: "Sir, is there anything greater than *Akasa*."

Sanatkumara: "Yes, there is something greater than *Akasa*."

Narada; "Tell that to me, sir."

SECTION XIII

Memory is greater than Akasa

Sanatkumara said to Narada:

1. "Memory (*smara*) is greater than *Akasa*. Therefore, where many are assembled together, if they have no memory, they would not hear any one, they would not think, they would not know. When they have memory they would hear, think and know. Through memory we know our sons and cattle. Meditate on memory.

2. "He who meditates on memory as Brahman, becomes independent, so far as his memory reaches—he who meditates on memory as Brahman."

Narada: "Sir, is there anything greater than memory?"

Sanatkumara: "Yes, there is something greater than memory."

Narada: "Tell that to me, sir."

SECTION XIV

Hope is greater than memory

Sanatkumara said to Narada:

1. "Hope (*asa*) is greater than memory. Fired by hope does memory read the *mantras*,

perform sacrifices, desire sons and cattle, desire this world and the next. Meditate on Hope.

2. "He who meditates on Hope as Brahman, all his desires are fulfilled by Hope; his prayers are never in vain; he becomes independent so far as Hope reaches—he who meditates on Hope as Brahman."

Narada: "Sir, is there anything greater than Hope."

Sanatkumara: "Yes, there is something greater than Hope."

Narada: "Tell that to me, sir."

SECTION XV

Prana is greater than hope

Sanatkumara said to Narada:

1. "*Prana* is greater than hope. Just as the spokes of the wheel are fastened to the nave, so is everthing fastened to the *prana*. *Prana* moves by *prana*; it gives *prana* to the *prana*. *Prana* is the father, *prana* is the mother, *prana* is the brother, *prana* is the sister, *prana* is the teacher, *prana* is the Brahman.

2. "If one says anything harsh to his father, mother, brother, sister, teacher or a Brahmana, then people say: 'Shame on thee! Thou hast offended thy father, mother, brother, sister, teacher and Brahmana.

3. "But if after the *prana* has departed from them, even if one were to burn them together, by a poker, they would not say: 'Thou hast killed

thy father, mother, brother, sister, teacher, and the Brahmana.'

4. "*Prana* verily is all these. He who sees thus, thinks thus and knows thus, becomes an *Ativadin*. If people say to such a man: 'Thou art an *Ativadin*' he should say : 'Yes, I am *Ativadin*,' and he should not conceal the fact."

SECTION XVI

Ativadin

Sanatkumara said to Narada :

1. "But verily he is an *ativadin* who declares the Highest Being to be the True (*Satya*)."

Narada: "Sir, may I become an *ativadin* by the True?"

Sanatkumara: "But one should desire to know the True."

Narada : Sir, I desire to know the True?"

SCETION XVII

Understanding

Sanatkumara: "When one understands the True, then only one desires the True. One who does not understand it, does not declare the True Only he who understands it declares the True. This understanding, however, one must desire to understand."

Narada: "Sir, I desire to understand the understanding."

SECTION XVIII

Thought

Sanatkumara: "When one thinks, then he understands. One who does not think does not understand. Only he who thinks understands. This thought (*Matim*), however, one should desire to understand."

Narada: "Sir, I wish to understand the Thought (*Matim*)."

SECTION XIX

Sraddha

Sanatkumara: "When one has Faith (*Sraddha*), then he thinks. One who has no Faith does not think. Only he who has Faith thinks. This Faith, however, one must desire to understand."

Narada: "Sir, I wish to understand Faith."

SECTION XX

Attendance

Sanakumara: "When one attends on his Teacher, then one has faith! One who does not attend on his Teacher, has no Faith. Only he who attends has faith. This attendance (*nishtam*) on a Teacher, however, one must desire to understand."

Narada: "Sir, I desire to understand Attendance."

SECTION XXI

Duty

Sanatkumara: "When one performs all sacred duties (control of the senses and concentration of the mind), then only one attends really on a Teacher. One who does not perform his duties does not really attend on a Teacher. Only he who performs his duties attends on his Teacher. One should wish to understand duty."

Narada: "Sir, I desire to understand Duty."

SECTION XXII

Bliss

Sanatkumara: "When one obtains Bliss then he does his duties. One who does not obtain Bliss does not perform duties. Only he who obtains Bliss performs duties. One should desire to understand Bliss."

Narada: "Sir, I desire to understand Bliss."

SECTION XXIII

Bhuma is Bliss

Sanatkumara: "The Infinite (*Bhuma*) is Bliss. There is no bliss in anything finite. The Infinite alone is Bliss. But one should wish to understand the Infinite."

Narada: "Sir, I desire to understand Bliss."

SECTION XXIV

Bhuma is immortal

Sanatkumara: "When one sees nothing else, hears nothing else, understands nothing else—that

is the Infinite. Where however one sees something else, hears something else, understands something else--that is the finite. That which is Infinite is Immortal, that which is finite is mortal."

Narada: "Sir, in what does the Infinite rest?"

Sanatkumara: "In its own greatness—or not even greatness.

"In the world they call cows and horses, elephants and gold, slaves and wives, fields and houses greatness. I do not mean this" he said, "for in that case one being (the owner) rests in something else, (but the Infinite cannot rest in something else from Itself). What I do mean is this."

SECTION XXV

Bhuma is the Self

Sanatkumara: "The infinite indeed is below, above, behind, before, to the right and to the left—It is indeed all this. Now follows the explanation of the Infinite as the 'I': "I am below, I am above, I am behind, before, to the right and to left—I am all this."

"Next follows the explanation of the Infinite as the *Self* (*Atman*): Self (*Atman*) is below, above, behind, before, to the right to the left. Self is all this.

"He who sees thus, thinks thus, and understands thus, loves the Self, delights in the Self,

enjoys the company of the Self, and rejoices in the Self; he becomes the *Svarat* (Self-King, Self-Ruler); he becomes independent in all the worlds.

"But those who know otherwise, are ruled by others and live in perishable worlds; and they become dependent in all the worlds."

SECTION XXVI

Realisation of the Self

Sanatkumara:

"For one who sees thus, thinks thus and understands thus: 'Spirit (*Prana*) springs from the Self, hope springs from the Self, memory springs from the Self; so do *akasa*, fire, water, appearance and dis-appearance, food, power, understanding, contemplation, consciousness, will, mind, speech, name, *mantras*, and sacrifices—aye all this springs from the Self.'

"He who sees thus, sees not death, nor disease nor pain; he who sees this, sees everything, and obtains everything everywhere.

"He is one (before creation), he becomes three (fire, water, earth), he becomes five, seven and nine; and then he is said to be eleven, a hundred and ten, a thousand and twenty.

"When food is pure, the inner nature becomes purified; when the inner nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in any thing but the *atman*) are loosened."

The venerable Sanatkumara, after the faults of Narada had been rubbed out, showed him beyond darkness. They call Sanatkumara Skanda, yea, Skanda they call him."

CHAPTER VIII

SECTION VII

Prajapati and Indra—Virochana

Nature of Atman

Prajapati said :

"The Self or *Atman* which is free from sin, free from old age, free from death and grief, from hunger and thirst, with true desires (*satya-kama*), true will or volition (*satya-sankalpa*), that it is which we must search out, that it is which we must try to understand. He who has sought after this Self, and understands It, obtains all worlds and all desires."

The *Devas* and *Asuras* both heard these words and said : "Well, we shall search for that Self by searching which all worlds and all desires are obtained." *Indra* from among the *Devas*, and Virochana from among the *Asuras* went and, both, without having communicated with each other, approached *Prajapati* with fuel in their hands, as is the custom for pupils approaching their master or *Guru*.

They dwelt there as religious students observing the vow of celibacy—*Brahmacharya*—for a period of thirty two years. Then *Prajapati* asked

them: "For what purpose have you both dwelt here?"

They replied: "A saying of yours is being repeated viz., the Self or *Atman*, which is free from sin, free from old age, from death and grief, from hunger and thirst, with true desires, true will or volition, that it is which we must search out, that it is we must try to understand. He who has sought after this Self and understands It, obtains all worlds and all desires. It is with the purpose of knowing this that we have dwelt here."

Prajapati said to them: "The Person that is seen in the eye, that is the Self that I spoke of; this is the Immortal, the Fearless; this is Brahman."

They asked: "Sir, He that is perceived in the water, and He that is seen in the mirror,—which of these is that?"

He said: "He himself indeed is seen in all these."

Note:—(Here the highest problem is dwelt with, the knowledge of the Highest Self, which takes one beyond the world of Brahma and enables the individual soul to know his identity with the Supreme Self).

Prajapati meant by the person that is perceived in the eye, the real agent of seeing—the seer—who is realised by *Jnanins* during meditation. His pupils however misunderstood him. They took him literally to mean and believed Brahman to be a mere shadow. They thought

of the person that is seen, not of the person that sees. The person seen in the eye is to them the small figure seen within the pupil of the eye, and so they ask him whether the image in the water or in the mirror the Self. *Prajapati* did not utter any untruth. He meant by *Purusha* the Highest Self, the real seer in all eyes. The ignorant pupils took *Purusha* for man or body or the shadow. This was not really his fault. He removes this mis-conception by the illustration of the cup of water.

SECTION VIII

Body is the Self

(Illustration of a cup of Water)

Prajapati said to *Indra* and Virochana :

"Look at yourselves in a cup of water and then whatever you do not understand of your Self, come and ask me."

They looked at themselves in the cup of water. Then *Prajapati* asked them : "What do you see ?"

They said : "Sir, we see ourselves as we are, even to the hairs and nails, a very picture."

Prajapati said to them :

"Adorn yourselves well; dress yourselves well; clean yourselves well and then look at yourselves in the cup of water."

They, having adorned themselves, having put on their best clothes and cleaned themselves, looked into the cup of water.

Prajapati said to them: "What do you see?"

They replied: "Sir, as we are well adorned, well-dressed and clean, so do we behold ourselves in this cup of water, well adorned, well-dressed, and clean."

Prajapati said: "That is the Self, the Immortal, the Fearless, that is Brahman."

They both went away, well-satisfied in their hearts. And *Prajapati* looking after them said: "They both go away without having perceived and without having known the Truth or the Self, and whoever of these two, whether *Devas* or *Asuras*, will follow this doctrine will perish."

Now Virochana with a satisfied heart went to the *Asuras* and preached this doctrine to them: "The Self (the body) alone is to be worshipped; and he who worships the Self (body) and serves the Self (body), gains both worlds, this as well as the next."

Note:—(This is the philosophy of the materialists of the present day.)

Therefore, they call even now a man who does not give alms here, who has no faith, and offers no sacrifices an *Asura*, for this is the doctrine of the *Asuras*. They adorn the body of the dead with food, dresses and ornaments and by this they think they will gain the next world.

SECTION IX

Indra's dissatisfaction

But *Indra*, before he had returned to the *Devas*, experienced this difficulty. "As this body is well adorned, when the body is well dressed,

well-cleaned, when the body is well-cleaned, that Self will also be blind, if the body is blind, lame, if the body is lame, one-eyed, if the body is one-eyed, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this doctrine."

Taking fuel in his hand, he came again as a pupil to *Prajapati*. *Prajapati* said to *Indra*:

"Well, Maghavat (*Indra*), as you went away with Virochana, satisfied in your heart, for what purpose did you come back?"

Indra replied:

"Sir, as when the body is well adorned, this self is well adorned, when this body is well dressed, this self is well dressed: when the body is cleaned the self is also cleaned; so also, when the body is blind, the self is also blind; when the body is one-eyed, this self will be also one-eyed; when the body is crippled, this self also would be crippled; and when the body perishes, this self also would perish. Therefore I see no good in this doctrine."

"So it is indeed, O *Indra*" replied *Prajapati*, "but I shall explain It (the true Self) to you further. Live with me for another thirty two years"

He lived with him for another thirty-two years and then *Prajapati* said to him:

SECTION X

Dreamer is the Self

Prajapati said to *Indra*:

"He moves about happy in dreams, he is the

Self, this is the Immortal, the Fearless, this is Brahman."

Then *Indra* went away satisfied in his heart. But before he had returned to the *Devas*, he saw this difficulty :

"Though the dream-self is not blind, when the body is blind, not one-eyed, when this body is one-eyed, nor is it affected by the faults of the body,

"Nor is the dream-self destroyed by the destruction of the body ; nor one-eyed when the body is one-eyed, yet they kill it, as it were. It becomes even conscious of pain, and sheds tears. Therefore I see no good in this."

Taking fuel in his hands, he went again as a pupil to *Prajapati*. *Prajapati* said to him : "*Indra*, as you went away satisfied in your heart, for what purpose did you came back ?"

Indra said : "Sir, although it is true that Self is not blind, even if the body is blind, nor lame, if the body is lame ; nor one-eyed when the body is one-eyed ; nor is it affected by the discrepancies of the body ; nor is it destroyed when the body is destroyed ; nor made one-eyed, when the body is one-eyed—yet, they destroy it, as it were ; chase it, as it were ; and it becomes conscious of pain and sheds tears. Therefore I see no good in this."

"So it is Indeed, Maghavat" replied *Prajapati*, "but I shall explain this to you further. Live with me for another thirty-two years."

Indra lived with him for another thirty-two years. Then *Prajapati* said :

SECTION XI

He who sleeps is the Self

Prajapati said to *Indra* :

"When a man being asleep, reposing, and at perfect rest, sees no dreams, that is the Self, that is the Immortal, the Fearless, that is Brahman."

Then *Indra* went away satisfied in his heart. But before he returned to the *Devas*, he saw this difficulty :

"In truth he does not rightly know himself as "*this is I*" nor does he know these beings. He is gone to utter annihilation. I see no good in this."

Taking fuel in his hand he went again to *Prajapati* as a pupil. *Prajapati* said to him: "*Indra*, as you went away satisfied in your heart for what purpose did you come back ?"

Indra said: "Sir, he does not rightly know himself as "*this I am*" nor does he know these beings. He is gone to utter annihilation. I see no good in this."

"So it is indeed. *Indra*" replied *Prajapati*, "but I shall explain this (the true Self) further to you, and nothing more than this. Live here for another five years. This made in all one hundred and one years and therefore it is said that *Indra* lived one hundred and one years as a pupil with *Prajapati*. *Prajapati* then said to *Indra* :

SECTION XII

Nature of the real Self beyond the three States

Prajapati said to *Indra*:

"*Indra*! this body is mortal. It is subject to death. It is the abode of that Self which is immortal and bodyless. The embodied self is subject to pleasure and pain. To the embodied there is no freedom from pleasure and pain. But the Self without the body is not troubled by pleasure and pain.

"The wind is without body, the cloud, lightning and thunder are without body. Now as these, rising above that *akasa*, appear in their own form, as soon as they have approached the highest light,

"Thus does this severe Being, rising above this body, and having reached the highest light, appear in its own form. He is the highest person (*uttama purusha*). He moves about there laughing, playing and rejoicing, be it with women, carriages or relatives, never minding that body in which he was born. Just as the horse is attached to the cart so also the *prana* is attached to this body.

"Now where the eye has entered into *Akasa*, that is, the person in the eye, the eye itself is the instrument of seeing. He who knows "May I smell this" he is the Self, the nose is the instrument of smelling. He who knows "may I speak" he is the Self, the tongue is the instrument of speech. He who knows "may I hear this" he is the Self, the ear is the instrument of hearing.

"He who knows "May I think," he is the Self, the mind is his divine eye. And it is by means of his divine eye of the mind, that he sees the desires and rejoices."

The *devas* who are in the world of Brahman meditate upon this Self (as taught by *Prajapati*) to *Indra* and by *Indra* to the *Devas*. Therefore all worlds and all desires are attained by them. "He who knows the Self and understands It, obtains all worlds and all desires." Thus said *Prajapati*—yea thus said *Prajapati*.

BRIHADARANYAKA UPANISHAD

BRIHADARANYAKA UPANISHAD

CHAPTER II

FOURTH BRAHMANA

Yajnavalkya and Maitreyi

1. "Maitreyi," said Yajnavalkya, "verily I am going away from this house into the forest to enter another order of life; therefore let me divide my property between you and Katyayani (my another wife)."

2. Maitreyi said: "My venerable Lord, if this whole world with all its wealth belonged to me, tell me, could I become immortal truly?"

"No," replied Yajnalalkya, "like the life of rich people will be your life. But there is no hope obtaining immortality by wealth."

Maitreyi said: "Of what use would be wealth to me, if I did not become thereby immortal? Tell me, O venerable Lord, any means of attaining immortality of which thou knowest."

4. Yajnavalkya replied: "Thou who art truely dear to me, thou speakest dear words. Come, sit down; I will explain it to thee; try to understand well what I say."

5. Yajnavalkya said: "Verily a husband is not dear that you may love the husband but that you may love the Self, therefore, a husband is dear.

"Verily not indeed for the wife's sake the

wife is dear, but for the sake of the Self the wife is dear.

"Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore, sons are dear.

"Verily not for the sake of wealth, wealth is dear; but for the sake of the Self is wealth dear.

"Verily, the Brahman is not dear that you may love the Brahman; but that you may love the Self therefore the Brahman is dear.

"Verily the *Kshatria* is not dear, that you may love the *Kshatria*; but that you may love the Self therefore the *Kshatria* is dear.

"Verily not for the world's sake the worlds are dear; but for the sake of the Self are dear the worlds.

"Verily not for the Gods' sake the Gods are dear; but for the sake of the Self are dear the Gods.

"Verily not for the *Vedas*' sake the *vedas* are dear; but for the sake of the Self are dear the *Vedas.*

"Verily not for the elements' sake the elements are dear; but for the sake of the Self are dear the elements.

"Verily not for the sake of the universe, the universe is dear; but for the sake of the Self is dear the universe.

"Verily, the Self (*Atma*) is to be seen, heard, reflected and meditated upon, O Maitreyi! When

we see, hear, reflect and know the Self, all this (universe) is known.

6. "The Brahmin should abandon a person who regards the Brahmin-class as something different from (his) Self (*Atma*); The Kshtriya should abandon a person who regards the Kshtriya caste as something different from (his) Self; The world should abandon a person who regards the worlds as something from (his) Self. The Gods should abandon a person who regards the Gods as something different from (his) Self. The elements should abandon a person who regards the elements as something different from (their) Self. The universe should abandon a person who regards the universe as something different from its (Self). This Brahmin-class, Kshtriya-class, these worlds, these Gods, these elements, this everything, all this is that Self.

7. "As a person when a drum (that is not seen by him) is beaten, is unable to know the sounds that proceed from it as sounds of a drum, but on the cognition of the drum the sound of a drum is known;

8. "As a person when a conch-shell (that is not perceived by him) is blown, is unable to know the sound that proceeds from it as sound of a conch-shell but on the cognition of the conch-shell the sound of a conch-shell is known;

9. "As a person, when a lute (that is not perceived by him) is played, is unable to know the sound that proceeds from it as sound of a lute, but on a cognition of the lute, the sound of a lute that is played is known.

10. "As clouds of smoke, sparks etc, proceed by themselves out of a lighted fire kindled with damp fuel, thus verily, O Maitreyi, has been breathed from this Great Being the *Rig Veda*, *Yajur Veda*, *Sama Veda*, the *Atharvangirasa*, *Ithihasa* (legends), *Purana*, *Vidya*, (science), the *Upanishads*, *slokas* (verses), *sutras* (aphorisms), *Anuvyakhanani* (glosses), *Vyakhyanani* (commentaries). From him alone all these were breathed forth.

11. "As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all concepts in the mind, all knowledge in the heart, all actions in hands, all pleasures in the organs of generation, all evacuations in the anus, all movements in the feet and all the *Vedas* in Speech ;

12. "As a lump of salt, when thrown into water, becomes dissolved into mere water and could not be taken out again (or perceived) but whenever we taste (the water), it would have the taste of salt (but there is no piece of salt), thus verily, O Maitreyi, does this great Being, infinite, independent, consisting of nothing but knowledge, rise from out of these elements and vanish again in them. After death, no consciousness (knowledge) remains ; thus, O Maitreyi, I hold." Thus spoke Yajnavalkya.

13. Then Maitreyi said : "With reference to him (Brahman) thou hast bewildered me, O Venerable, by saying : "After death no knowledge

remains." But Yajnavalkya replied "O Maitreyi, I say nothing that is bewildering; this (Brahman), O beloved! is sufficient for knowledge.

"For where there is, as it were, duality, then one sees the other, on smells the other, one tastes the other, one salutes the other, one speaks to another, one hears the other, one minds another, one touches the other, one knows the other; but when the Self only is all this, how should one see another, how should he smell another, how should he taste another, how should he salute another, how should he speak to another, how should He hear another, how should he mind another, how should he touch another, how should he know another? How should he know Him by whom he knows all this? That Self is to be described by No, No; He is incomprehensible, for He cannot be comprehended; He is imperishable, for He cannot perish; He is unattached, for He does not attach Himself; He is free; He is not subject to pain or destruction. How should one know the Knower? Thus, O beloved Maitreyi, thou hast been instructed. So far extends immortality." Having said thus, Yajnavalkya went to the forest.

CHAPTER III

FIRST BRAHMANA

Yajnavalkya and Asvala

1. Adoration to the Highest Self (Para Brahman)!

Janaka, the King of the Videhas, performed the sacrifice named *Bahu dakshina* (*Aswamedha*

Sacrifice in which many presents or great donations are offered to the priests). The Brahmins of the Kurus and the Panchalas assembled. Janaka had a great desire to know, who among those Brahmins knew best the *Vedas.* So he enclosed a thousand cows (in a stable) and ten *padas* of gold were fastened to each pair of horns.

2. Janaka said to them: "O Venerable Brahmins, he who among you is the best Knower of Brahman, can drive home these cows." The Brahmins did not venture (to come forword); but Yajnavalkya said to his pupil: "Drive home these cows, my dear." He replied: "O Knower of the *Sama Veda!*" .... andwith these words (the disciple) drove them home.

The Brahmins became angry and said: "How dare he call himself amongst us the best knower of Brahman?" There was then Asvala, the *Hotri* priest of Janaka, King of the Videhas. He asked Yajnavalkya: "Are you indeed amongst us the best Knower of Brahman, O Yajnavalkya?" He replied: "I bow before the best Knower of Brahman, but I desire indeed to have these cows." Then the *Hotar* Asvala began to question Yajnavalkya.

3. Asvala said: "Yajnavalkya, everything here (connected with sacrifice) is reached by death; all this is subject to death. By what means then is the sacrificer freed from the grasp of death?" Yajnavalkya replied: "By the *Hotri* priest, who is fire, who is speech. For the speech is the *Hotri* of the sacrifice. This speech is the

fire; this (fire) is the *Hotar*. This (fire of the *Hotar*) constitutes freedom and perfect freedom (from death).

4. Asvala said: "Yajnavalkya, everything here is reached by day and night, all this is subject to day and night. By what means then is the sacrificer freed beyond the reach of day and night?"

Yajnavalkya replied: "By the *Adhvaryu* priest, who is the eye, who is *Aditya* (the sun). For the eye of the sacrifice is verily the *Adhvaryu* of the sacrifice and the eye is the sun and he is the (*Adhvaryu*). This *Adhvaryu* constitutes freedom and perfect freedom."

5. Asvala said: "Yajnavalkya, everything here is reached by waxing and waning of the moon; all this is subject to the waxing and waning of the moon. By what means then is the sacrifice freed beyond the reach of the waxing and waning of the moon?"

Yajnavalkya replied: "By the *Udgatri* priest, who is *Vayu*, who is the breath. For the breath is the *Udgatri* of the sacrifice and the breath is the wind and he is the *Udgatri*. This constitutes freedom and perfect freedom."

6. Asvala said: "Yajnavalkya, this sky is, as it were, without an ascent (staircase). By what approach does the sacrificer approach the *Swarga* or Heaven." Yajnavalkya replied: "By the priest Brahman, who is the mind (*manas*), who is the moon. For the mind is the Brahma of the sacrifice, and the mind is the moon, and he is the

Brahma. This constitutes freedom and perfect freedom. These are the perfect deliverances from death. Next come the means."

7. Asvala said: "Yajnavalkya, how many *Rik* Verses will this *Hotar* use in this sacrifice to-day?"

"Three," replied Yajnavalkya.

"And what are these three?"

"Those which are called *Purana valkya*, *Yagnya* and *Susya*."

"What does he gain by them?"

"All that bears life."

8. Asvala said: "Yajnavalkya, how many oblations (*ahuti*) will this *Adhvaryu* priest employ to-day in this sacrifice?

"Three," replied Yajnavalkya.

"And what are these three?"

"The oblations which flame upwards; the oblations which, when offered, makes a great noise; and oblations which fall downwards."

"What does he gain by them?"

"By the oblations that flame upwards, he gains the world of *Devas*; for the world of *Devas* shines as it were: by the oblations which make a great noise, he gains the world of *Pitris* (forefathers); for the *Pitri* world is very noisy, as it were; and by the oblations which fall downwards, he gains the world of man, for the world of man is, as it were, down below."

9. Asvala said: "Yajnavalkya, with how

many deities does this priest Brahma on the right protect today this sacrifice?"

"By one," replied Yajnavalkya.

"Which is the one?"

"The mind alone: for the mind is infinite and the *Visvadevas* are infinite; and he thereby gains the endless world."

10. Asvala said: "Yajnavalkya, how many hymns of praise will the *Udgatar* sing today in this sacrifice?"

"Three," replied Yajnavalkya.

"What are these three?"

"Those which are *Purana valkya* (those to be repeated before the sacrifice), *Yugya* (those to be repeated for the sake of sacrifice) and thirdly, *Sasya* (those to be repeated for the sake of praise.)"

"What are those (three) according to their relation to the soul?"

"The *Puranavalkya* is *Prana*, the *Yagya* is the *Apana*, the *Sasya* is the *Vyana*."

"What does he gain by them?"

"He gains the world of man by the *Purana valkya*, the sky by the *Yagya*, heaven by the *Sasya*."

After that Asvala became silent.

SECOND BRAHMANA

Yajnavalkya and Artabhaga

1. Then Artabhaga, from the family of Iaratkara asked: "Yajnavalkya," he said, "how many *Grahas* are there, and how many *Atigrahas*?"

"Eight *Grahas*, and eight *Atigrahas*" he replied. "What are these eight *Grahas* and eight *Atigrahas?*"

2. "*Prana* is one *Graha* and this is seized by *Apana* as the *Atigraha* for one smells with the *Apana*.

3. "Speech (*Vak*) to one *Graha* and that is seized by name as the *Atigraha*, for with speech names are pronounced.

4. "The tongue is one *Graha* and that is seized by taste as the *Atigraha*, for with the tongue tastes are perceived.

5. "The eye is one *Graha* and that is seized by form as the *Atigraha* for with the eye forms are seen.

6. "The ear is one *Graha*, and that is seized by sound as the *Atigraha*, for with the ear sounds are heard.

7. "The mind is a *Graha*, and that is seized by desire as the *Atigraha*, for one desires with the mind.

8. "The hands are a *Graha*, and these are seized by action as the *Atigraha*, for one. works with the hands.

9. "The skin is a *Graha*, and that is seized by touch as the *Atigraha*, for by the skin one knows various kinds of touch. These are the *Grahas* and the eight *Atigrahas*."

10. "Yajnavalkya," said Artabagha, "all this is the food of death. What then is the Deity to whom death is food?"

"Fire is death, and that is the food of water; thereby death is conquered again."

11. "Yajnavalkya," said Artabagha "when the person dies, do the vital breaths (*Pranas*) move out of him or not?"

"No," replied Yajnavalkya, "they are gathered up in him, he becomes swollen, he is inflated, and thus inflated the dead lies at rest."

12. "Yajnavalkya," he said, "when such a man dies, then what does not leave him?"

"The name," he replied, "for the name is endless, the *Visvedevas* are endless; he gains thereby the endless world."

13. "Yajnavalkya," he said, "when the speech of this dead person is dissolved into fire, the breath into the air, the eye into the sun, the mind into the moon, the ear into the quarters, the body into the earth, the soul into the ether, the hairs of the head into trees, blood and semen into the waters, where then does this Spirit remain?"

Yajnavalkya said: "Take my hand, O my friend Artabagha; (let us go to a lonely place; there) we two alone shall know (the answer to) this question; this question cannot be decided in a crowded place." Then they two went out and deliberated. What they said there was *Karman* (work) viz. that a man becomes good (holy) by good (holy) work, and bad (unholy) by (unholy) work. After that Jaratkara Artabhaga became silent.

THIRD BRAHMANA

Yajnavalkya and Bhuj

1. Then Bhuj, son of Labya asked: "Yajnavalkya" he said, "We wandered about for the sake of study of *Vedas* and came to the house of Patanehalu of the family of Kapi. His daughter was possessed by a *Gandharva*. We asked him: 'Who art thou?' He (the *Gandharva*) replied: 'I am Sudhanvan, of the family of Angirisa.' When we asked him about the boundaries of the world, we asked him:

"Where then are the *Parikshitas*? I now ask thee, O Yajnavalkya, where are the Parikshitas?"

2. Yajnavalkya replied: "Verily, he (the *Gandharva*) said: "They (the *Parikshitas*) went where the performers of the *Aswamedha*-sacrifice go." He said: "When do they go who have performed a horse-sacrifice?" Yajnavalkya replied: "This world extends to thirty-two days of the journey of the car of the Sun. The earth extends twice as far everywhere; and the ocean surrounds this earth on every side twice as large. Now there is bet een them a space as large as the edge of a razor, or the wing of a fly (or of a mosquito). *Indra* in the shape of a falcon handed them (the *Parikshitas*) to the wind and the wind holding them upon himself carried them there, where the performers of the *Aswamedha* sacrifice dwell. In this manner he (the *Gandharva*) praised the wind. Therefore *Vayu* is everything by itself and *Vayu* is all things together. Whoever thus

knows this, conquers death." After that Bhujya, the son of Lahya, became silent.

FOURTH BRAHMANA

Yajnavalkya and Ushasta

1. Then Ushasta, the son of Charka asked: "Yajnavalkya," he said, "do explain to me that Brahman which is visible, the Self (*Atman*) who is within every being." Yajnavalkya replied: "It is this, thy Self, who is within every being."

"Which Self, O Yajnavalkya, is within every one?"

Yajnavalkya replied: "He who breathes in the up-breathing, he is thy Self which is within every being. He who breathes in the down breathing, he is thy Self which is within every being. He who breathes in the down breathing, he is thy Self, which is within every being. That which goes everywhere by the air going everywhere is thy Self which is within every being. That which ascends by the ascending air, is thy Self which is within every being. This is thy Self, who is within all"

2. Ushasta, the son of Charka said: "As some one may say: 'This is a cow, this is a horse,' thus has Brahman been explained by thee. Do now explain to me that Brahman which is visible and which is witness, the Self who is within all." Yajnavalkya replied: "It is thy Self which is within every being."

"Which Self, O Yajnavalkya, is within all?" Yajnavalkya replied: "Thou couldst not see the

seer of sight, thou couldst not hear the hearer of hearing, thou couldst not perceive the perceiver of perception, thou couldst not know the knower of knowledge. This is thy Self, who is within all. Everything different from it, is transient." After that Ushasta, the son of Chakra, became silent.

FIFTH BRAHMANA

Yajnavalkya and Kahola

1. Then Kahola, son of Kushitaka, asked: "Yajnavalkya," he said, "do explain to me that Brahman; who is visible and who is a witness, that Self (*Atman*) who is within all."

Yajnavalkya replied: "It thy Self who is within all."

"Which Self, O Yajnavalkya, is within all?"

Yajnavalkya replied: "It is the Self which conquers hunger, thirst, sorrow, delusion, old age and death. When Brahmanas know this Self, and have risen above the desire for sons, wealth, and (gaining new) worlds, they wander about as mendicants. For a desire for sons is desire for wealth, a desire for wealth is desire for worlds. Both these are indeed desires. Therefore let a Brahmana, after he has finished his learning stand upon real strength. Knowing wisdom and strength, the thinker knowing the thinking and the not thinking of Brahman, will become a true Brahmana."

"By what work will the Brahmana live?"

"He will remain such an one by any work.

Any state different from this state of a Brahmana is perishable." Then Kahola, son of Kushitaka, became silent.

SIXTH BRAHMANA

Yajnavalkya and Gargi

1. Then Gargi, daughter of Vachaknu said: "Yajnavalkya," she said: "All this (earth) here is woven, like warp and woop, in water. Upon what, then, are the waters woven and re-woven?"

"In air, O Gargi," he replied.

"In what, then, is air woven, like warp and woop?"

"In the worlds of the sky, O Gargi," he replied.

"In what, then, are the worlds of the sky woven like warp and woop?"

"In the world of *Aditya* (Sun), O Gargi," he replied.

"In what then are the worlds of *Aditya* woven woven, like warp and woop?"

"In the worlds of *Chandra* (moon), O Gargi," he replied.

"In what then are the worlds of *Chandra* woven, like warp and woop?"

"In the worlds of the *Nakshatras* (stars), O Gargi," he replied.

"In what then are the worlds of *Nakshatras* woven, like warp and woop?"

"In the worlds of Gods, O Gargi," he replied.

"In what then are the worlds of God woven, like warp and woop?"

"In the worlds of *Indra*, O Gargi," he replied.

"In what, then, are the worlds of *Indra* woven like warp and woop?"

"In the worlds of *Prajapati*, O Gargi," he replied.

"In what, then, are the worlds of *Prajapati* woven. like warp and woop?"

"In the worlds of Brahma, O Gargi," he replied.

"In what, then, are the worlds of Brahma woven, like warp and woop?"

Yajnavalkya said: "O Gargi, do not ask too much (improper questions) lest thy head should fall off. Thou askest the Diety about which we are not to ask too much. Do not ask too much, O Gargi,"

After that Gargi, daughter of Vachaknu, became silent.

SEVENTH BRAHMANA

Yajnavalkya and Uddalaka

1. Then Uddalaka, son of Aruni, asked: "Yajnavalkya" said he, "We dwelt in Mudras in the house of Patanchala, of the family of Kapi, for the sake of studying the sacrifice. His wife was possessed by a *Gandharva*. We asked him (the *Gandharva*): "who art thou?" He replied: "I am Kabandha Atharvana." He said to Patanchala, of the family of Kapi and to us (students):

"Doest thou know O Kapya, the thread by which this world and the other world and all beings are strung (bound) together?" Patânchala Kapya replied: "I do not know it, sir." "He said again to Patanchala Kapya and to (us) students: "Doest thou know, Kapya, that puller (inner Ruler-*Antaryamin*) within, who within pulls (rules) this world, and the other world and all beings?" Patanchala Kapya replied: "I do not know it, O Venerable." He said again to Patanchala Kapya and to us (students): "He, O Kapya, who knows the thread and him who pulls it within (Inner Ruler), knows Brahman, knows the worlds, knows the Gods, knows the *Vedas*, knows the creatures (or the elements), knows the Self, knows everything." Thus did he (the *Gandharva*) say to them, and I know it. If then, O Yajnavalkya, without knowing that thread and the puller within, thou drivest away those Brahma—Cows (the cows offered as a prize when who best knows Brahman), thy head will fall off." Yajnavalkya said 'O Gautama! I know verily that thread and the puller within (Inner Ruler)." Gautama said: "Anybody may say, I know, I know. But tell me what thou knowest."

2. Yajnavalkya said: "O Gautama! Air is that thread. By air, as by a thread, O Gautama, this world, and other world, and all beings are strung together. Therefore, O Gautama, people say of dead man that his limbs are relaxed; for by air, as by a thread, O Gautama they were strung together."

Gautama said: "So it is, O Yajnavalkya: Tell now (who is) the puller within (the Inner Ruler)."

3. Yajnavalkya said: "He who dwells in the earth, and within the earth, whom the earth does not know, whose body is the earth, who from within rules the earth, is thy Self, the Inner Ruler, the Immortal.

4. "He who dwells in the water, and within the water, whom the water does not know, whose body is the water, and who rules the water from within is thy Self, the Inner Ruler, the Immortal.

5 "He who dwells in the fire, and within the fire, whom the fire does not know, whose body is the fire, and who rules the fire from within is thy Self, the Inner Ruler, the Immortal.

6. "He who dwells in the sky (atmosphere), and within the sky, whom the sky does not know, whose body is the sky, and who rules the sky from within, is thy Self, the Inner Ruler, the Immortal.

7. "He who dwells in the air, and within the air, whom the air does not know, whose body is the air, and who rules the air from within, is thy Self, the Inner Ruler, the immortal.

8. "He who dwells in the heaven, and within the heaven, whom the heaven does not know, whose body is the heaven and who rules the heaven from within, is thy Self, the Inner Ruler, the Immortal.

9. "He who dwells in the Sun, and within the Sun, whom the Sun does not know, whose body is the Sun and who rules the Sun from within, is thy Self, the Inner Ruler, the Immortal.

10. "He who dwells in the quarter, and within the quarters, whom the quarters do not know, whose body are the quarters, who from within rules the quarters, is thy Self, the Inner Ruler, the Immortal.

11. "He who dwells in the moon and stars and within the moon and stars, whom the moon and stars do not know, whose body are the moon and stars, and who from within rules the moon and stars, is thy Self, the Inner Ruler, the Immortal.

12. "He who dwells in the ether and within the ether, whom the ether does not know, whose body is the ether and who from within rules the ether, is thy Self, the Inner Ruler, the Immortal.

13. "He who dwells in the darkness and within the darkness, whom the darkness does not know, whose body is the darkness and who from within rules the darkness, is thy Self, the Inner Ruler the Immortal.

14. "He who dwells in the light and within the light, whom the light does not know, whose body is the light, and who from within rules the light, is thy Self, the Inner Ruler, the Immortal.

"This is his relation to the Gods (*Adhi Daivatam*). Now his relation to beings or elements (*Adhibhutam*)."

15. Yajnavalkya said: "He who dwells in all beings (elements) and within all beings, whom all beings do not know, whose body are all beings, and who from within rules all beings is thy Self, the Inner Ruler, the Immortal.

"This is his relation to the elements (*adhibhutam*)—Now of his relation to the Soul (*adhyatmic*):

16. "He who dwells in the breath (*prana*) and within the breath, whom the breath does not know, whose body is the breath, and who from within rules the breath is thy Self, the Inner Ruler, the Immortal.

17. "He who dwells in speech, is within speech, whom speech does not know, whose body is speech, who from within rules speech, in thy Self, the Inner Ruler, the Immortal.

18. "He who dwells in the eye, is within the eye, whom the eye does not know, whose body is the eye, who from within rules the eye, is thy Self, the Inner Ruler, the Immortal.

19. "He who dwells in the ear, is within the ear, whom the ear does not know, whose body is the ear, who from within rules the ear, is thy Self, the Inner Ruler, the Immortal.

20. "He who dwells in the mind, is within the mind, whom the mind does not know, whose body is the mind, who from within rules the mind, is thy Self, the Inner Ruler, the Immortal.

21. "He who dwells in the skin, is within the skin, whom the skin does not know, whose body is

the skin, who from within rules the skin, is thy Self, the Inner Ruler, the Immortal.

22. "He who dwells in Knowledge, is within Knowledge, whom Knowledge does not know, whose body is Knowledge, who from within rules Knowledge, is thy Self, the Inner Ruler, the Immortal.

23. "He who dwells in the seed, is within the seed, whom the seed does not know, whose body is the seed, who from within rules the seed, is thy Self, the Inner Ruler, the Immortal.

"Unseen he sees; unhears he hears; unthought he thinks; unknown he knows. There is no other seer but he, there is no other hearer but he, there is no other knower but he. This is thy Self, the Inner Ruler, the Immortal. Whatever is different from him is perishable." After that Uddalaka became silent.

EIGHTH BRAHMANA

Yajnavalkya and Gargi

1. Then Gargi, daughter of Vachaknu said: "Venerable Brahmanas, I shall ask him two questions. If he answers them, then indeed none of you can ever defeat him in any argument concerning Brahman."

Yajnavalkya said: "Ask, O Gargi!"

2. She said: "Yajnavalkya, as the son of a warrior from the Kasis or Videhas might string his loosened bow, take two-pointed foe-piercing arrows in his hand and rise to do battle, so I will

rise before thee with two questions. Will you answer me these questions?"

Yajnavalkya said: "Ask, O Gargi."

3 She said: "O Yajnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present and future, tell me in what is it woven like warp and woop?"

4. Yajnavalkya replied: "That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present and future, that is woven, like warp and woop, is the ether (*Akasa*)."

5. She said: "I bow to thee, O Yajnavalkya, who hast explained this question to me; be prepared for the other."

Yajnavalkya said "Ask, O Gargi!"

6. She said: "O Yajnavalkya, what is above the heavens, what is beneath the earth, what is between, and what is these two, heavens and earth, and what is called past, present and future, —upon what is all this woven and rewoven like warp and woop?"

7. Yajnavalkya replied: "What is above the heavens, O Gargi, and what is beneath the earth, what is between, and what is these two, heavens and earth and what is called present and future —is woven and rewoven on the ether like warp and woop."

Gargi said: "In what then is the ether woven, like warp and woop?"

8. Yajnavalkya replied: "O Gargi, the Brahmanas call this the *Akshara* (the imperishable). It is neither coarse nor subtle, neither short nor long, neither red nor white; it is not shadow, not darkness, not air, not ether, without adhesion, without smell, without eyes, without ears, without speech, without mind, without light, without breath, without a mouth or door, without measure, having no within and no without. It does not consume anything, nor does anyone consume it.

9. "By the command of this indestructible Being, O Gargi, sun and moon stand apart. By the command of this *Akshara*, O Gargi, heavens and earth stand upheld in their places. By the command of that *Akshara*, O Gargi, minutes, hours, days and nights, half-months, months, seasons, years, all stand apart. By the command of that *Akshara*, O Gargi, some rivers flow to the East from the snowy mountains, others to the West, and others to the quarters, (ordained for them). By the command of that *Akshara* (indestructible Being), O Gargi, men praise those who give, the Gods follow the sacrifices, and forefathers the oblation.

10. "Whosoever, O Gargi, ignorant of this indestructible Being, offers oblations in this world, sacrifices, adores the Gods and practises austerities even for a thousand years, his work will have an end. Whosoever, O Gargi, without knowing this *Akshara*, departs from this world, becomes a miser. But he, O Gargi, who departs from this world, knowing this indestructible Being, is a true Brahmana.

11. "That Brahman, O Gargi, although unseen but sees, unheard but hears, unthought but thinks, unknown but knows. There is none that sees but he, there is none that hears but he, there is none that thinks but he, there is none tnat knows but he. In that *Akshara*, then, O Gargi, the ether is woven and rewoven like warp and woop"

12. Then said Gargi: "O Venerable Brahmans, highly respect my word and acquaint yourself towards Yajnavalkya by bowing before him. None among you can defeat him in any argument concerning Brahman." After that the daughter of Vachaknu became silent.

NINETH BRAHMANA

Yajnavalkya and Sakalya

Then Vidagdha Sakalya asked him: "O Yajnavalkya, how many Gods are there?" He replied "This can be learnt from the *Nivit*" as many Gods as are mentioned in the *Nivit* of the hymn of praise addressed to the *Visvadevas viz.* three and three hundred, three and three thousand (3306)." "Yes" he said and asked again "How many Gods are there, really, O Yajnavalkya?"

"Thirty-three" he replied.

"Yes" he said, and asked again: "How many Gods are there, really, O Yajnavalkya?"

"Six" he replied.

"Yes" he said, and asked again "How many Gods are there really, O Yajnavalkya?"

"Three" he replied.

"Yes" he said, and asked again: "How many gods are there really, O Yajnavalkya?"

"Two" he replied.

"Yes" he said, and asked again: "How many Gods are there really, O Yajnavalkya?"

"One and a half (*Adhyardha*)" he replied.

"Yes" he said, and asked again: How many Gods are there really, O Yajnavalkya?"

"One" he replied.

1. "Yes" he said and asked again, "Who are these three and three hundred, and three and three thousand?"

2. Yajnavalkya replied: "This is for their glory; there are in reality thirty-three gods."

Sakalya asked: "Who are those thirty-three?"

Yajnavalkya replied: "Eight *Vasus*, eleven *Rudras*, twelve *Adityas*. They make thirty-one and *Indra* and *Prajapati* make thirty-three."

3. Sakalya asked: "Who are the *Vasus*?"

Yajnavalkya replied: "Fire, earth, air, sky, (*antariksha*), sun, heaven (*Dyu*) moon, stars—these are the *vasus*, for in them all that dwells (this world) rest; and therefore they are called *vasus*."

4. Sakalya asked: "Who are the *Rudras*?"

Yajnavalkya replied: "These ten *pranas* (or the five *Jnana-indriyas* and the five *karma-indriyas*) and the soul as the eleventh. When they depart from this mortal body, they make us cry

(*rodaynati*) and because they make us cry they are called *Rudras*."

5. He asked: "Who are the *Adityas*?"

Yajnavalkya replied: "The twelve months of the year are the *Adityas*, because they move along (*yanti*) taking up everything (*adadanah*). Because they move along, taking up everything therefore they are called *Adityas*."

6. He asked: "Who is *Indra*? Who is *Praja-pati*?"

Yajnavalkya replied: "The thunder is *Indra*; the sacrifice is *Prjaapati*" He asked: "What is thunder?"

Yajnavalkya replied: "The thunderbolt."

He asked: "What is the sacrifice?"

Yajnavalkya replied: "The (sacrificial) animals."

7. Sakalya asked: "Who are the six?"

Yajnavalkya replied: "Fire, earth, air, sky (*antariksha*), sun, heaven (*Dyu*)—they are the six; for this all is six."

He asked: "Who are the three Gods?"

Yajnavalkya replied: "These three worlds, for in them all these Gods exist."

8. He asked: "Who are the two Gods?"

Yajnavalkya replied: "Food and life (breath)."

He asked: "Who is one God and a half? (*adhyardha*)?"

Yajnavalkya replied: "He who purifies."

9. "Here they say: He who blows (purifies),

is one only; how then should he be called one and a half?"

"Because everything gets increase in him; therefore is he called *adhyardha*."

Sakalya asked: "Who is the one God?"

Yajnavalkya replied: "Breath (*Prana*); this is called Brahman (*sutratman*), and they call him that (what is beyond)."

10. Sakalya said: "Whosoever knows that person (*Purusha*) whose abode is the earth, whose sight (world) is fire, whose light is the mind—as the highest place of every soul, is verily the one who knows, O Yajnavalkya."

Yajnavalkya said: "I know that person the principle of every Self, of whom thou speakest. He is the spirit who abides in the body."

"But tell me, O Sakalya, which is the deity of the same?"

Sakalya replied: "The Immortal."

11. Sakalya said: "Whosoever knows that person whose abode is desire, whose place of sight is the heart, whose light is the mind, the principle of every Self, is verily the one who knows, O Yajnavalkya."

Yajnavalkya replied: "I know that person, the principle of every Self, of whom thou speakest. He is the spirit person, whose nature is desire. But tell me, O Sakalya, which is the diety of the same?"

Sakalya replied: "Women."

12. Sakalya said: "Whoever knows that person whose abode are the colours, whose sight is the eye, whose light is the mind, as the highest locality of every soul, is verily the one who knows, O Yajnavalkya."

Yajnavalkya replied: "I know that person the principle of every Self, of whom thou speakest. That person is the spirit in the sun.

"But tell me, Sakalya, who is his *devata?*"

Sakalya replied: "Truth."

13. Sakalya said: "Whoever knows that person whose abode is the ether, whose sight is the ear, whose light is the mind, as the principle of every Self, is verily the one who knows, O Yajnavalkya."

Yajnavalkya replied: "I know that person the principle of every Self, of whom thou speakest. He is the spirit who abides in the ear, to whom all hearing is due.

"But tell me, O Sakalya, who is his *devata?*"

Sakalya replied: "The quarters."

14. Sakalya said: "Whoever knows that person whose abode is darkness, whose sight is the heart, whose light is the mind, the principle of every Self, is verily the one who knows, O Yajnavalkya."

Yajnavalkya replied: "I know that person the principle of every Self, of whom thou speakest. He is the spirit whose nature is shadow. But tell me, O Sakalya, who is his *devata?*

Sakalya replied: "Death."

15. Sakalya said: "Whoever knows that person whose abode are the colours, whose sight is the eye, whose light is the mind, the principle of every Self, is verily the one who knows, O Yajnavalkya."

Yajnavalkya replied: "I know that person the principle of every Self, of whom thou speakest. He is the person (the spirit) who abides in the looking-glass. But tell me, O Sakalya, who is his *devata*?"

Sakalya replied: "The breath."

16. Sakalya said: "Whoever knows that person whose abode is water, whose sight is the heart, whose light is the mind, the principle of every Self, is verily one who knows, O Yajnavalkya."

Yajnavalkya replied: 'I know that person the principle of every Self, of whom thou speakest. He is the person (spirit) who abides in the waters. But tell me, O Sakalya, who is his *devata*?"

Sakalya replied: "*Varuna*."

17. Sakalya said: "Whoever knows that person whose abode is in the semen, whose sight is the heart, whose light is the mind, the principle of every Self, is verily one who knows, O Yajnavalkya."

Yajnavalkya replied: "I know that person the principle of every Self, of whom thou speakest. He is the person who abides in the son. But tell me, O Sakalya, who is his *devata*?"

Sakalya replied: "*Prajapati*."

18. Yajnavalkya said: "O Sakalya, did those Brahmins make thee a victim?"

Sakalya said: "O Yajnavalkya, does this thy boast that thou hast defeated these Kuru and Panchala Brahmins in argument arise from a conceit that thou knowest Brahman? What Brahman does thou know?"

19. Yajnavalkya replied: 'I know the quarters with their deities and abodes." Sakalya said: "If thou knowest the quarters with their deities and abodes which is thy deity in the Eastern quarter?"

20. Yajnavalkya said: "The sun."

Sakalya said: "Where is the sun located?"

Yajnavalkya replied: "In the eye."

Sakalya said: "In what does the eye abide?"

Yajnavalkya replied: "In the colours; for by the eye, colours are seen."

Sakalya said: "And in what then do the colours abide?"

Yajnavalkya said: "In the heart. For we know colours by the heart, for colours abide in the heart."

Sakalya said: "So it is indeed, O Yajnavalkya."

21. Sakalya said: "Which is the diety in the southern quarters?"

Yajnavalkya said: "*Yama.*"

Sakalya said: "In what does that *Yama* abide?"

Yajnavalkya said: "In the sacrifice."

Sakalya said: "In what does the sacrifice abide?"

Yajnavalkya said: "In the *dakshina* (gifts to be given to the priests)."

Sakalya said: 'In what does the *dakshina* abide?"

Yajnavalkya said: "In *sraddha* (faith) for if a man has faith, then he gives *dakshina* and *dakshina* truly abides in faith."

Sakalya said: "And in what does faith abide then?"

Yajnavalkya said: "In the heart, for by the heart he knows faith; and therefore faith abides in the heart."

Sakalya said: "So it is indeed; O Yajnavalkya."

22. Sakalya said: "Which is thy deity in the western quarters?"

Yajnavalkya said: "*Varuna*."

Sakalya said: "In what does that *Varuna* abide?"

Yajnavalkya said: "In the water."

Sakalya said: "In what does the water abide?"

Yajnavalkya said "In the seed."

Sakalya said: "In what does the seed abide?"

Yajnavalkya said: "In the heart. And therefore it is said of a son who is like his father that he seems as if dropped from his heart or made from his heart. For the seed abides in the heart."

Sakalya said: "So it is indeed, O Yajnavalkya."

23. Sakalya said "Which is thy deity in the Northern quarters?"

Yajnavalkya said : "*Soma.*"

Sakalya said: "In what does that *Soma* abide?"

Yajnavalkya said : "In the *Diksha* (initiatory rite)."

Sakalya said : "In what does *diksha* abide?"

Yajnavalkya said : "In truth; and therefore we say in concerning a person, who has performed the *Diksha*... speak the truth, for in truth indeed the *Diksha* abides."

Sakalya said : "And in what does the truth abide?"

Yajnavalkya said : "In the heart, for by the heart man knows truth and in the heart indeed truth abides."

Sakalya said : "So it is indeed, O Yajnavalkya."

24. Sakalya said : "Which is thy diety in the zenith?"

Yajnavalkya said : "*Agni.*"

Sakalya said : "In what does that *Agni* abide?"

Yajnavalkya said : "In speech."

Sakalya said : "In what does speech abide?"

Yajnavalkya said : "In the heart."

Sakalya said : "And in what does the heart abide?"

25. Yajnavalkya said : O *Ahallika* (ghost), if you think the heart could be any where else away from us, if it is in any other place than in our body, then why do the dogs not eat it, or the birds not tear it ?"

26. Sakalya said : "In what does thou (thy body) and the Self abide?"

Yajnavalkya said : "In the *prana.* (breath)."

Sakalya said : "In what does *prana* abide?"

Yajnaualkya said : "In the *apana*"

Sakalya said : "In what does the *apana* abide ?"

Yajnavalkya said : In the *vyana.*"

Sakalya said : "In what does the *vyana* abide?"

Yajnavalkya said : "In the *Udhana.*"

Sakalya said : "In what does the *udhana* abide ?"

Yajnavalkya said : "In the *samana.*"

This Self is to be described by Neti, Neti (no, no). He is intangible, for he cannot be grasped, he is imperishable for he cannot perish ; he is unattached for he does not attach himself ; he is not subject to pain, nor to destruction.

"There are eight bodies, eight worlds, eight gods, and eight *Purushas,* Whosoever understands those eight *purushas* in their division and again in their union has conquered (the world). I now ask thee to teach me the *Purusha* taught in the *Upanishads.* If thou shalt not explain to me, thy head will fall off."

Sakalya did not know him and his head fell oft. Moreover robbers took away his bones mistaking them for something else.

27. Then Yajnavalkya said : "O venerable Brahmanas, whosoever among you wishes to do so, may now question me, or all of you may question me. Or whosoever among you desires it, I shall question him, or I shall question all ot you"

But those Brahmanas dared not say anything

28. Then Yajnavaklya questioned them with these *slokas* :

1. "As the tree is identical with the Lord of the forest, so is the *Purusha* identical with the Truth His hairs are the leaves, his skin the external bark.

2 "From his skin blood flows forth as sap from the bark of the tree ; therefore blood comes forth from the wounded man as sap from the wounded tree.

3. "The lumps of his flesh are the layers of wood ; the fibre is strong like the tendons. The bones are the hard wood within ; the pith of the tree is made like the marrow of bone.

4 "If a tree be cut down, it grows up afresh from the root Tell me from what root does a mortal (man) grow up, after he has been cut down by death ?

5. "Do not say from the semen (seed) for seed is produced from the living but a tree

springing from a seed visibly rises again after death.

6. "If a tree is destroyed together with its roots, it will not grow again; tell me from what root then does a mortal grow up, after he has been cut down by death.

7. "Once born, he is not born again; for who should create him again? It is Brahman, who is Knowledge and Bliss, the highest aim both him who gives gifts and also to him who abideth in him and knoweth him."

CHAPTER IV

Yajnavalkya and Janaka Vaideha

1. Janaka the king of the Videhas sat (on his throne). Then Yajnavalkya approached him. Janaka said: "O Yajnavalkya, for what object did you come? Is it wishing for cattle or for subtle questions?"

2. Yajnavalkya replied: "For both, O king of kings."

"Let us hear whatever anybody may have told you."

Janaka replied: "Jitva, son of Sailini taught me that speech is Brahman."

Yajnavalkya said: "As one who had a good father, mother, teacher might tell so did Sailini tell you, that speech is Brahman; for of what use is a person who cannot speak? He no doubt taught thee the Brahman's place and site. But did he tell thee the body *(ayatanna)* and the rest-place (*Prathistha*) of that Brahman?"

Janaka said: "He did not tell me."

Yajnavalkya said: "O King of kings, this Brahman is only one-footed"

Janaka said: "Then tell me, (the explanation) Yajnavalkya."

Yajnavalkya said: "Indeed speech is the place, the ether the site and one should meditate on him (Brahman) as Knowledge."

Janaka said: "What is the nature of that knowledge?"

Yajnavalkya replied: "Verily, speech itself, O King of kings (is knowledge). For through speech, O King of kings, a friend is known (to be a friend) and likewise the *Rigveda*, *Yajur veda*, *Sama veda*, the *Atharvas* and *Angirasa*, the *Ithihasa* (tradition), *Purana*, *Vidya* (science) the *Upanishads*, *slokas* (verses), *sutras* (aphorisms), *Anuvyakhyanas* and *Vyakhyanas* (explanations and commentaries); the fruits of sacrifices, of offerings, of giving food and drink, this world and the other world, and all beings. By speech alone, O King of kings, Brahman is known; speech, O King of kings, is the supreme Brahman. Speech does not leave him who with this knowledge meditates on that (Brahman); all beings approach him; and having become a God indeed he goes to the Gods"

Janaka said: "I shall give you for this a thousand cows, big as elephants."

Yajnavalkya said: "My father instructed me that one should not accept a gift without having fully instructed a pupil."

3. Yajnavalkya said: "Let us hear what another has taught thee."

Janaka replied: "Udannka, the son of Sulba, told me that life (*prana*) is Brahman"

Yajnavalkya said: "As one who had a good father, mother and teacher might tell, so did Udannka Saulbayana tell you that life is Brahman; for what is the use of a person without life? He no doubt taught thee the Brahman's place and site. But did he tell thee the body and the resting place of that Brahman?"

Janaka said: "He did not tell me."

Yajnavalkya said: "O King of kings, this Brahman is only one-footed."

Janaka said: "Then tell me, O Yajnavalkya."

Yajnavalkya said: "Life is the place, ether the site, and one should worship (meditate) on him (Brahman) as what is dear."

Janaka said: "What is the nature of that which is dear?"

Yajnavalkya replied: "O King of kings, life itself is that which is dear because for the sake of life, O King of kings, one desires what is not desirable, accepts what is not to be accepted; for the love of life, Your Majesty, arises fear of being killed, wherever one goes. Life, O King of kings, is the supreme Brahman. Life does not desert him who with this knowledge meditates on that Brahman; all beings approach him; and having become a god, indeed he goes to the gods."

Janaka said: "I shall give you for this a thousand cows, big as elephants."

Yajnavalkya said: "My father instructed me that one should not accept a gift without having fully instructed a pupil."

4. Yajnavalkya said: "Let us hear what another has taught thee."

Janaka replied: "Barrkhu, the son of Vrishna taught me that eye is Brahman."

Yajnavalkya said: "As one who had a good father, mother and teacher might tell, so did Barkha Varshna tell you that eye (sight) is Brahman; for what is the use of a person who cannot see? He no doubt taught thee his place and site. But did he tell thee the body and the resting place of that Brahman?"

Janaka said: "He did not teach me."

Yajnavalkya said: "Your Majesty, this Brahman is only one-footed."

Yajnavalkya said: "Verily the eye is the place, ether the site and one should worship him as what is true."

Janaka said: "What is the nature of that which is true?"

Yajnavalkya said: "O King of kings, sight itself is that which is true; for if any one says to a man who sees with his eye, "Didst thou see?' and he says, "I have seen' then that (which he has seen) is truth. Eye, O King of kings, is the supreme Brahman. The eye does not desert him who meditates on that Brahman with such knowledge; all beings approach him; and having become a god, he goes to the gods."

Janaka said: "I shall give you for this a thousand cows, big as elephants."

Yajnavalkya said: "My father instructed me that one should not accept a gift without having fully instructed a pupil."

5. Yajnavalkya said: "Let us hear what another has taught thee."

Janaka said: "Gardabhivipita of the family of Bharadwaja taught me that ear is Brahman."

Yajnavalkya said: "As one who had a good father, mother and teacher might tell, so did Gardabhivipita Bharadwaja teach you that ear is Brahman; for what is the use of a person who cannot hear? He no doubt taught thee his place and site. But did he tell you the body and the resting place of that Brahman?"

Janaka said: "He did not teach me."

Yajnavalkya said: "O King of kings, this Brahman is only one footed"

Janaka said: "Then teach me, O Yajnavalkya."

Yajnavalkya said: "Verily the ear is its body, ether its place and one should worship him as what is endless"

Janaka said: "What is the nature of that which is endless?"

Yajnavalkya replied: "O King of kings, space itself is that which is endless, and therefore to whatever space (quarter) he goes, he never comes to the end of it. For space is endless. Space (quarter) indeed, O king of kings, is hearing (ear)

and ear, verily, O king, is the supreme Brahman. The ear does not desert him who worships that Brahman with such knowledge; all beings approach him; and having become a god, he goes to the gods."

Janaka said: "I shall give you for this a thousand cows, big as elephants."

Yajnavalkya said: "My father instructed me that one should not accept a gift without having fully instructed a pupil."

6. Yajnavalkya said: "Let us hear what another has taught thee."

Janaka said: "Satyakama, the son of Jabala taught me that mind (*manas*) is Brahman."

Yajnavalkya said: "As one who had a good father, mother and teacher might tell, so did Satyakama Jabala teach you that mind is Brahman; for what is the use of a person without a mind? He no doubt taught you his place and site. But did he tell you the body and the resting place of that Brahman?"

Janaka said: "He did not teach me."

Yajnavalkya said: "O King of kings, this Brahman is only one footed."

Janaka said: "Then teach me, O Yajnavalkya."

Yajnavalkya said: "Mind itself is its body, ether its resting place and one should worship it as bliss."

Janaka said: "What is the nature of bliss?"

Yajnavalkya replied: "Verily the mind itself, O King of kings, for with the mind, O King of kings, one has a desire after a wife; through her a son similar to oneself is born; and he (the son) is bliss. Mind, indeed, O King of kings, is the supreme Brahman. Mind does not desert him who worships that (Brahman) with such knowledge; all beings approach him; and having become a god, he goes to the Gods."

Janaka said: "I shall give you for this a thousand cows, big as elephants."

Yajnavalkya said: "My father instructed me that one should not accept a gift without having fully instructed a pupil."

7. Yajnavalkya said: "Let me hear what another has taught thee."

Janaka said: "Vidagdha, of the family of Sakalya taught me that heart is Brahman."

Yajnavalkya said: "As one who had a good father, mother and teacher might tell, so did Vidagdha Sakalya teacher you that heart is Brahman; for what is the use of a person without a heart? But did he tell you the body and the resting place of that Brahman?"

Janaka said: "He did not tell me."

Yajnavalkya said: "O King of kings, this Brahman is only one footed."

Janaka said: "Then teach me, O Yajnavalkya."

Yajnavalkya said: "The heart itself is its body, ether its place, and one should worship it as locality (*Sthiti*)."

Janaka said: "What is the nature of the locality?"

Yajnavalkya replied: "O King of kings, the heart itself is the place (body) of all beings; the heart, O King of kings, is the resting place of all beings, for in the heart, O King of kings, all beings rest. The heart indeed, O King, is the supreme Brahman. The heart does not desert him who worships that (Brahman) with such knowledge; all beings approach him; and having become a god, he goes to the gods."

Janaka said: "I shall give you for this a thousand cows, big as elephants."

Yajnavalkya said: "My father instructed me that one should not accept a gift without having fully instructed a pupil."

CHAPTER IV
SECOND BRAHMANA
Yajnavalkya and Janaka

1. Janaka, the king of the Videhas (rising) from (his) throne said: "I bow to you, O Yajnavalkya, teach me."

2. Yajnavalkya said: "As a man who desires to make a long journey takes a chariot or a steamer, thus is your mind well-furnished by these Upanishads. Thou art venerable and wealthy; thou hast learnt the *vedas* and art instructed in the Upanishads. (Tell me) whither art thou to go, when librated from this body?"

Janaka said: "Sir, I do not know whither I shall go."

Yajnavalkya said: "Then I shall tell you this, whither you will go."

Janaka said: "Tell me, sir."

Yajnavalkya said: "That *purusha* who dwells in the right eye, he is called *Indha* and him who is *Indha* they call indeed *Indra* by an indirect name; for the Gods like indirect names and dislike direct names

3. "Again, that which in the shape of a *Purusha* dwells in the left eye, is his wife, the *Virat*. Their meeting place is the ether within the heart and their food is the red lump within the heart. Again their hiding place or retreat is the net-work within the heart; and the road on which they move (from sleep to waking) is the artery that rises upwards from the heart. Like a hair divided into a thousand times, so are the veins of it called *Hita*, which are placed with the heart... ...Through these veins that (food) flows and he (the *Teijasa*) receives subtler food than that (corporeal Self or the *Vaisvanara*).

"His (the *Teijasa*) Eastern quarter are the *pranas* which go to the East.

"His southern quarter are the *pranas* which go to the south;

"His western quarter are the *pranas* which go to the west;

"His northern quarter are the *pranas* which go to the north;

"His upper (zenith) quarter are the *pranas* which go upwards;

"His lower (*nadir*) quarter are the *pranas* which go downwards;

"All the quarters are all the *pranas*. He (the *Atman*) can only be described by No. No. He is intangible, for he cannot be grasped; he is undecaying; for he cannot decay; he is not attached, for he does not attach himself; He is illimitable, he is not subject to pain; he is imperishable, O Janaka! this fearless *Atman* is obtained by thee"—thus said Yajnavalkya.

Then Janaka said: "May that fearlessness come to you also who has taught us fearlessness. I bow to thee; let this kingdom of the Videhas and this myself be thine."

THIRD BRAHMANA

Yajnavalkya and Janaka

Yajnavalkya came to Janaka and he did not mean to speak with him. But when formerly Janaka and Yajnavalkya had a disputation about the fire-offering (*Agnihotra*) Yajnavalkya had granted him a boon and he chose a boon that he might ask Yajnavalkya any question according to his pleasure. Yajnavalkya granted it. So Janaka, the King of kings, was the first to ask him a question.

2. "Yajnavalkya," he said, "what is the light of this *Purusha*?"

Yajnavalkya replied: "The sun, O king; for by the light of the sun man sits down, moves

about, does his work and returns (home)."

Janaka said: "It is even so, O Yajnavalkya."

3. Janaka said: "When the sun has set, O Yajnavalkya, what is then the light of a man?"

Yajnavalkya replied: "The moon indeed is the light; for by the light of the moon man sits down, moves about, does his work, and returns (home)."

Janaka said: "So indeed it is, O Yajnavalkya."

4. Janaka said: "When the sun has set, O Yajnavalkya, and the moon has set, what is the light of man?"

Yajnavalkya replied: "Fire indeed is his light, for by the light of fire man sits down, moves about, does his work and returns home."

Janaka said: "So indeed it is, O Yajnavalkya."

5. Janaka said: "When the sun has set, O Yajnavalkya, and the moon has set, and the fire is gone out, what is then the light of man?"

Yajnavalkya said: "Sound (speech) indeed is his light; for by the light of speech he sits down, moves about, does his work, and returns (home). Therefore, O King of kings, when one cannot see even one's own hand, yet he resorts there, whence sound proceeds."

Janaka said: "So indeed it is, O Yajnavalkya."

6. Janaka said: "When the sun has set, O Yajnavalkya, and the moon has set, and the fire has gone out, and the sound is hushed, what is then the light of man?"

Yajnavalkya said: "The Self indeed is his light; for by the light of the Self, he sits down, walks about, does his work and returns (home)."

7. Janaka Videha said: "Who is that Self?"

Yajnavalkya replied: "He who is within the heart, surrounded by the *pranas* (senses), the *Purusha* who is light, who has the nature of Knowledge. He, remaining the same, wanders in the two worlds. He, as it were, thinks; he, as it were, moves: in dream he quits this world and the forms of death (all that is perishable).

8. "This *Purusha*, when born, takes a body, gets united with all evils; when he departs and dies, he leaves all evils (sins) behind.

9. "There are two states for that person (*Purusha*), the one here in this world, the other in the other world and as a third, an intermediate state, the state of dreaming. When he is in that intermediate state, he perceives both states together, the one here in this world, and the other in the other world. In proportion to the attempt with which one is struggling to attain the place of the other world, he accordingly sees sin or bliss.

"When he sleeps, then after taking with him the material from this world, destroying and building it up again, by his own light (by power of his own splendour and manifestation), he sleeps (dreams). In that state, this *Purusha* is self-illuminated.

10. "No chariots are there, no horses, no roads, but he himself creates chariots, horses and roads.

No pleasures are there, no happiness, no joys, but himself creates pleasures, happiness and joys. No tanks are there, no lakes, nor rivers, but he himself creates tanks, lakes and rivers. He indeed is the creator.

11. "On this there are these verses. 'In dream, prostrating the body, being overwhelmed by sleep, he not asleep himself, develops the state of dreaming. After he has assumed the pure form, the golden *Purusha*, the one wanderer goes again to his place of waking.

12. "Guarding by the power of life (breath, *prana*), the lower nest (body) and roaming outside of it, he, the immortal one, the golden (*Purusha*) the lovely wanderer goes wherever he likes (where his desires lead him).

13. "In his dream going up and down (passing from high to low), he, the god, exhibits manifold forms either rejoicing with women, or laughing or beholding terrible sights.

14. "His pleasure grounds can be seen; but he is visible to none. Therefore it is said: "Let no one wake a man suddenly, for it is difficult to cure, if he does not get back rightly to his body.' Some say: 'His place of dream is the same as his place of waking; for he sees in sleep the same forms which he sees while awake.' This is not so; for here the *Purusha* is self-illuminated."

Janaka said: "I will give you, O venerable, a thousand cows. Speak next of liberation."

15. Yajnavalkya said: "That person, having enjoyed himself in that state of bliss (*Samprasada*,

deep sleep), having wandered about and seen what is holy (good) and what is sinful (evil), hastens back again as he came to the place from which he started (the place of sleep) to dream. Whatever he may have seen there, he is not affected by it, because that person is not attached to anything."

Janaka said: "So, it is indeed, O Yajnavalkya. I will give thee, O Venerable, a thousand cows. Speak next of liberation."

16. Yajnavalkya said: "That person, having enjoyed bliss in that dream, wandered about and seen what is good and evil, hastens back again as he came to the place of his birth, to the waking state. Whatever he may have seen there, he is not affected by it, for that person is not attached to anything."

Janaka said: "This is so, O Yajnavalkya. I give you, sir, a thousand cows. Speak next of liberation."

17. Yajnavalkya said: "That person, having enjoyed bliss in that waking state, wandered about and seen what is good and evil, hastens back again as he came, to the place from which he started, to the state of dream.

18. "As a large fish moves along the two banks of a river, the right and the left, so does that person move along these two states, the state of sleeping and the state of waking.

19. "As an eagle or a falcon, after it has roamed about in the sky, gets fatigued, folds its wings and is drawn to its nest, so does that person

hasten to that state where, when asleep, he desires not any desire, and dreams no more dreams.

20 "There are in his body the veins called *Hita* (good) which are as small as a hair divided a thousand fold, full of white, blue, yellow, green and red juice. Therefore when any body seems to kill him, seems to overcome him, an elephant seems to chase him, or when he falls into a pit or well, he fancies, through ignorance that danger which is generally sees in waking state. But when he fancies (I am a god,) (I am a king,) (I am even all this,) he has attained his highest world.

21. "This is his true nature, which is free from desire, sin and fear. Just as a man, when embraced by a beloved wife, knows nothing that is without or within, so also this person when embraced by the intelligent Self (*Prajna*), knows nothing that is without or within. This is his true nature, in which all desires are satisfied, in which the Self only is his desire, in which there is no desire, no grief.

22. "Then the father is no father, the mother no mother, the worlds no worlds, the gods no gods, the *Vedas* no *Vedas*. Then the thief is no thief, the murderer of a Brahmin no murderer of a Brahmin, the *chandala* no *chandala*, the *Paulkasa* no *Paulkasa*, the religious mendicant (*Sramana*) no religious mendicant, the ascetic no ascetic. He is not followed by good or evil; for he is beyond all sorrows of the heart.

23. "When (in the *Sushupti*) he does not see, yet he is seeing, though he does not see Because sight is inseparable from the seer, because it is indestructible. But there is then no second, nothing else different from him that he could see.

24. "When (in the *Sushupti*) he does not smell, yet he is smelling, though he does not smell. Becouse smelling is inseparable from the smeller, because it is indestructible. But there is then no second, nothing else different from him that he could smell.

25. "When (in the *Sushupti*) he does not taste, yet he is tasting, though he does not taste. Because tasting is inseparaable from the taster, because it is indestructible. But there is then no second, nothing else different from him that he could taste.

26. "When (in the *Sushupti*) he does not speak, yet he is speaking, though he does not speak. Because speaking is inseparable from the speaker, because it is indestructible. But there is then no second, nothing else different from him that he could speak.

27. "When (in the *Sushupti*) he does not hear, yet he is hearing, though he does not hear. Because hearing is inseparable from the hearer, because it is indestructible. But there is then no second, nothing else different from him that he could hear.

28. "When (in the *Sushupti*) he does not think, yet he is thinking though he does not think. Because thinking is inseparable from the

thinker, because it is indestructible. But there is then no second, nothing else different from him that he could think.

29. "When (in the *Sushupti*), he does not touch, yet he is touching though he does not touch. Because touching is inseparable from the toucher, because it is indestructible. But there is then no second, nothing else different from him that he could touch.

30. "When (in the *Sushupti*) he does not know, yet he is knowing, though he does not know. Because knowing is inseparable from the knower because it is endestructible. But there is then no second, nothing else different from him that he could know.

31. "Whenever (in walking and dreaming) some other thing, as it were, exists, then can one see the other, then can one smell the other, then one can speak to the other, then can one hear the other, then can one think of the other, then can one know the other.

32. "Like ocean is that one Seer without any duality; this is the Brahma world, O King of kings." Thus did Yajnavalkya teach him: "This is his the highest goal, his highest success, his highest world, his highest happiness. Of this happiness, all other beings joy only a part.

33. "The bliss of one who among men is healthy, wealthy, a sovereign lord of others, and who has all sorts of human enjoyments, is the highest bliss of men. Now a hundred fold of the bliss of men is one bliss of the forefathers who

have conquered the world of fathers. Further a hundredfold of the bliss of the forefathers who have conquered the worlds is one bliss of the world of the *Gandharvas*. Further a hundredfold of the bliss of the world of the *Gandharvas* is one bliss of the *Devas* by merit (work, sacrifice), who obtain their divinity by merit. Further a hundredfold of the bliss of the *Devas* is one bliss of those who are gods by birth, and also of a *Srotriya* who knows the *Vedas* and is free from sin and desire. Further a hundredfold of the bliss of those who are gods by birth is one bliss of the world of *Prajapati* and of a *Srotriya* who knows the *Vedas* and is free from sin and desire. Further a hundredfold of the bliss of the world of *Prajapati* is one bliss of the world of Brahma and of a *Srotriya* who knows the *Vedas* and is free from sin and desire. This is the highest bliss. This is the world of Brahma, O King of kings" thus said Yajnavalkya.

Janaka said: "I will give thee, O venerable, a thousand cows; speak next of liberation." Then Yajnavalkya was afraid that the wary king should drive him from all his last positions.

34. Yajnavalkya said: "That person, having enjoyed bliss in that state of dream, having wandered about and seen what is good and bad, hastens back again as he came to the place from which he started, to the state of waking.

35. "As a heavy-laden cart moves along noisily, so the embodied soul directed by the omniscient Self, moves along groaning, at the time

when he is breathing his last.

36. "When the body becomes weak on account of old age or illness, at that time that person, after separating himself from his members, as an *Amra* (mango fruit) or *udumbara* (fig fruit) or Pippla-fruit (of the holy fig tree) is separated from the stalk, hastens back again as he came, to the place from which he started to new life (for the obtaining of a body).

37. "As policemen, magistrates, charioteers, and governors of villages wait for a king who is coming back, with food and drink, saying (He comes back, he approaches) thus do all beings wait on him who knows this, saying: That Brahman comes, that Brahman approaches.

38. "As policemen, magistrates, charioteers and governors of villages gather round a king who is departing, thus do all the senses (*Pranas*) go to meet the soul at the time of death, when a man is thus breathing his last breath."

FOURTH BRAHMANA

Yajnavalkya and Janaka

1. Yajnavalkya continued: "When the soul (Self) having come to a state of weakness, sinks into a state of unconsciousness, as it were, then the organs go to meet him. Having fully seized those organs which are resplendent with light, the soul descends into the heart. When the *Purusha* in the eye altogether returns, then the soul is unconscious of colour (any forms).

2. "He has become one" they say "he does not see"

"He has become one" they say "he does not smell"

"He has become one" they say "he does not taste"

"He has become one" they say "he does not speak"

"He has become one" they say "he does not hear"

"He has become one" they say "he does not think"

'He has become one" they say "he does not touch"

"He has become one" they say "he does not know"

"The entrance to the heart becomes luminous; and by that light the Self departs, either through the eye or through the skull, or through other places of the body. When he thus departs, life (the chief *prana*) departs after him, and when life thus departs, all the organs depart after it. He is conscious, and being conscious he follows and departs. Then both his knowledge and work and the Knowledge of his former life take hold of him.

3. "As a caterpillar, after having reached the end of a blade of grass and after having gained another blade, draws itself together towards it, thus does this Self, after having thrown off this body, and dispelled all ignorance, and after obtaining another body draw himself together towards it.

4. "As a goldsmith, taking a piece of gold, turns it into another newer and more beautiful shape, so does this Self, after having thrown off this body and obtaining that state of Knowledge, make for himself another, newer and more beautiful shape, either suited to the world of the forefathers, or of the *Gandharvas*, or of the *Devas*, or of *Prajapati*, or of Brahma or of other beings.

5. "That Self is indeed Brahman, consisting of Knowledge, mind, life, eye, ear, earth, water, air, ether, light and no light, desire and no desire, anger and no anger, virtue and no virtue, and all things. Now as a man is like this or like that in accordance with his acts or behaviour, so will he be; a man of good works will become good, a man of evil works will become bad. By holy actions one becomes holy, by evil works evil. Likewise they say this *Purusha* has the nature of desire. As is his desire, so is his resolve (will); and as his will, so is his action; as is his action, so is his reward.

6. "Here there is this verse: He whose mind is attached to worldly objects, obtains by actions the objects to which his mind is attached —and having obtained the results whatever deed he does here on earth, he comes back again from that world to this world of action.

"Thus he who desires wanders from world to world. But as regards the man who does not desire, who has no desires, who is beyond desires, whose desires are satisfied, or who desires the Self only, his vital Spirits do not depart elsewhere ...... Being Brahman, he goes to Brahman.

7. "On this there is this verse: When all desires dwelling in his heart have been quitted, then the mortal becomes immortal, then he obtains Brahman. As the slough of a snake, as something dead is abandoned on an ant-hill, so lies the body, but that dis-embodied immortal spirit (life) is even Brahman, is only light." Janaka Vaideha said: "I will give thee, O Venerable, a thousand cows."

8 "On this there are these verses: "The narrow, ancient, wide-extended path has been found by me. On this road sages who know Brahman move on to the *Svarga-loka* (heaven), (which means here the Supreme Brahman) and thence higher on, as entirely free.

9. "On that path they say that there is no white, or blue or yellow or green or red. That path is fully penetrated by Brahman. On this path proceeds he who knows Brahman, who has done good and obtained glory.

10. "Those who worship ignorance (*avidya*) enter into gloomy darkness; those who are devoted to knowledge, enter into greater darkness.

11. "There are verily those blissless worlds, covered with gloomy darkness. People who are ignorant and not enlightened go after death to those worlds.

12. "If one understands the Supreme Self and knows It as his own Self then for what desire or for whose wish should he undergo the sufferings of the body.

13. "He who has found and understood the Self that has entered this body which abounds in doubts and confusion, is verily the creator, for he is the Lord of all, his is the world and he is the world itself.

14. "While we are here we may know Brahman: if we do not know Him, if there be ignorance of Him, then there is great destruction. Those who know Him become immortal, but all others verily undergo pain.

15. "When a person clearly beholds his own Self as God, as the true Lord of all that is and will be, then he is no more afraid.

16. "He after whom the year revolves with the days, Him the gods adore as the light of lights, as the Immortal, life.

17. "I, the wise, Immortal, comprehend as the immortal Brahman, the Self on which the five kinds of beings (the *Gandharvas*, *Pitris*, the *Devas*, the *Asuras* and the *Rakshasas* or the four castes with the *Nishadas*, or breath, eye, ear, food, and mind) and the ether rest.

18. "Those who know Him as the life of life, the eye of the eye, the ear of the ear and the mind of the mind have comprehended the ancient, primeval Brahman.

19. "By the mind alone he is to be perceived; in Him there is no diversity. Whoever sees diversity in Him, goes from death to death.

20. "This Being which cannot be proved is to be seen in one way only; He is eternal, spotless, beyond the ether, unborn, great and eternal.

21. "Let the wise Brahmana, after he has discovered Him, practise wisdom. Let him not seek after many words, for words are embarassing.

22. This great, unborn Self is the same which abides as the intelligent Soul in all living creatures, which is surrounded by the *Pranas* (senses) and which abides as ether in the heart. In it there reposes the ruler of all, the Lord of all, the Sovereign of all. He does not become greater by good actions, nor smaller by bad actions. He is the Lord of all, the Sovereign of all beings, the protector of all beings, the bridge and the boundary so that there worlds may not fall to ruin Brahmanas seek to know Him by the study of *Vedas*, by sacrifice, by gift, by austerity, by fasting. One who knows Him thus, becomes a *Muni*. Desiring for that world (for Brahman), mendicants leave their homes.

"Knowing this, the ancient sages did not wish for offspring. They said: what shall we do with offspring, when we have this Self and this world of Brahman? They, having risen above the desire for sons, riches and heaven, wander about as medicants, because desire for sons is desire for wealth, and desire for wealth is desire for heaven Both these are verily desires only. He, the Self, is to be described by not this, nor that, (no, no, *neti-neti*), is intangible for he cannot be laid hold of; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; he is not limited; he is not subject to

pain nor to destruction ; these two do verily not overcome Him ; therefore he does not say I have done evil, or I have done good. He overcomes them both ; neither good nor bad actions agitate him.

23. "The same is said in the following verse (*Rik*): The eternal greatness of Brahman is neither increased by work, nor diminished. Let man try to know the nature of that greatness ; for having known that greatness, he is not stained by any evil deed.

"Therefore one who thus knows, who has subdued his senses, who is calm, free from all desires, enduring, and composed in mind, beholds the Self in Self, sees all as Self. Sin does not overcome Him ; he overcomes all sins. Sin does not consume Him ; he consumes sin Free from sin, free from spots, free from doubt, he becomes a true Brahmana ; this is true world of Brahma, O King of kings" thus spoke Yajnavalkya.

Janaka Vaideha said : "I will give thee, O Venerable, the Kingdom of the Videhas and also my own Self to become thy slave."

24. "This Self is great, unborn, the strong, the giver of wealth. He who knows this obtains wealth.

25. "This great, unborn, undecaying, Immortal, fearless Self is Brahman. Brahman is verily fearless and he who knows this becomes verily the fearless Brahman."

CHAPTER V

FIRST BRAHMANA

That (the Infinite Invisible Brahman) is full, this (the Visible Brahman) is full. This full (visible, *Saguna* Brahman) proceeds from that full (invisible, *nirakara*, *nirguna*, *nirvisesha* Brahman). On taking the fulness of this full (visible Brahman) there is left that full (invisible Brahman).

OM is ether, is Brahman. The ether exists of old, the ether is the source of the wind; thus said the son of Kauravyayani. This (*OM*) is the *Veda*, thus the Brahmanas know. One knows through it all that has to be known.

SECOND BRAHMANA

Prajapati, Devas, men and Asuras

1. The three-fold offspring of *Prajapati*, *Devas*, men and *Asuras* dwelt as Brahmacharins with their father *Prajapati*. The *Devas*, having finished their studentship, said to *Prajapati*: "Tell us, (our duty) O Venerable." *Prajapati* told them the syllable *Da*—Then he said: "Did you understand?" They replied: "We do understand. You told us "*Danyata*." Be self controlled. 'Yes' he said 'you have understood.'

2. Then the men said to him: "Tell us, O Venerable, (our duty)" *Prajapati* told them the syllable *Da*. Then he said: "Did you understand?" They replied: "We do understand. You told us *Datta*—Give." "Yes" he said "You have understood."

3. Then the *Asuras* said to him: "Tell us; O Venerable, (Our duty)" *Prajapati* told them the syllable *Da*. Then he said: Did you understand?" They replied: "We do understand. You told us "*Dayadham* —Be merciful." "Yes" he said "You have understood".

The same is repeated by a divine voice with the force of thunder viz. the syllables *Da*, *Da*, *Da*, meaning, Be Self-controlled, Give, Be merciful. Therefore let one learn the triad of restraint, liberality and mercy.

Santi Mantra

OM Poornamadah Poornamidam Poornath Poornamudachathe Poornasya Poornamadaya Poornamevavasishyate.

OM Santhihi ! *Santhihi* !! *Santhihi* !!!

The whole (Brahman) is all that is invisible.

The whole (Brahman) is all that is visible.

The whole (*Hiranyagarbha*) was born out of the whole (Brahman). When the whole (the Universe) is absorbed into the whole (Brahman) the whole alone (Brahman) remains.

OM. PEACE ! PEACE !! PEACE !!!

Vedantic Assertions

(*For Self-Realisation*).

1. Enquire "Who am I?"

2 Find out the "Seer" of the sight.

3. Thou art neither body nor mind, O Sushil! Thou art the Immortal *Atman*. Feel this. Feel this.

4. Deny body. Deny world. Assert. Recognise. Realise. "I am the living Truth. I am the living reality. I am the Immortal Self. I am SATCHITANANDA BRAHMAN: 'AHAM BRAHM ASMI'."

5. Roar OM OM OM, Soham, Soham, Soham, Sivoham, Livoham, Sivoham, like a lion of Vedant and come out of this cage of flesh, my dear Sushil. TAT TWAM ASI!

Song of a Paramahamsa

(For Easy Self-Realisation).

Constantly Sing and Enjoy Atmic Bliss,

(Sunajha-Thurs.)

Chidanand chidanand chidananda hu,
Har halme almasth satchitandand hu.

Sivanand Sivanand Sivanand hu,
Aghadbhumwala aghadbhumwala akhilanand hu

Nijanand nijanand nijhabnand hu,
Har halme almasth Satchitanand hu.

Ajaranand amalanand achalanand hu,
Har halme almasth Satchitanand hu.

Antaray

Nirbhaya ar nischinta chidganaand hu,
Nitya Shuddha Siddha Satchidanand hu,
Kaivalya Kevala Kuthasthanand hu,

(Chidanand.. ....)

SWAMI SIVANANDA.

Vedantic Meditation

(Gist of Upanishads).

TWELVE FORMULAE.

1. SATSWROOPOHAM OM OM OM
2. CHIDSWAROOPOHAM OM OM OM
3. ANANDASWAROOPOHAM OM OM OM
4. GYANASWAROOPOHAM OM OM OM
5. JYOTISWAROOPOHAM OM OM OM
6. AMRITASWAROOPOHAM OM OM OM
7. SUKHSWAROOPOHAM OM OM OM
8. TRIPTISWAROOPOHAM OM OM OM
9. SANTISWAROOPOHAM OM OM OM
10. MOKSHASWAROOPOHAM OM OM OM
11. SHAKTISWAROOPOHAM OM OM OM
12. SAUNDRIYASWAROOPOHAM OM OM OM

Practice

Sit on any asan Padma or Siddha or Swastika. Nowadays I prescribe Vira asan, the asan in which Lord Gauranga Maha Prabhu used to sit. This is most comfortable for all. Place the right foot over the middle of the left thigh or more close to the groin and place the left foot below the right leg and thigh. Sit erect. Those who can do Siddha asan and Padma asan can sit on these asans. Some find it difficult to practise these asans on account of long legs or fatty thighs. If people find it difficult on any asan, they can recline on a sofa or easy chair or any chair and stretch their legs on another chair. Anyhow sit comfortably. There is likelihood of sleep overtaking those who meditate on lying on an easy chair. They will have to be very careful. Vedantic meditation or Gyana-yoga sadhana does not need any asan. Vedantic meditation can be done while standing, moving and talking. Close your eyes or open them according to your taste. Meditate on the above formulae. Repeat them mentally one by one. If you can focus your mind on one it is all the more better. But if you see that your mind is wandering, rotate or revolve the mind on the meaning of other formulae and then bring the mind to one formula. Feel when you understand the meaning, Put yoursef in tune with the Infinite or the Absolute. Deny the body, mind and Indriyas and prana by neti-neti method. You need not read many books on Vedanta. The above formulae represent the quintessence of Upanishads and all vedantic literature. Even when you eat, talk, walk, remember them. Try your level best to feel the underlying essence behind the formulae. This is most important. The feeling will come in due course. Do not bother. Go on with sadhana.

Understand this

Ishwar is all powerful. Brahman or Swaroop is power itself. He is an embodiment of power. Ishwar is All-knowing. Brahman is Knowledge itself. He is an embodiment of knowledge. He is Gyana-swaroop. Ishwar is All-blissful. Brahman is Ananda-swaroop. Ishwar is All-beautiful. Brahman is Saundriya swaroop. He is an embodiment of beauty itself. Swaroop is storehouse for everything. One attribute Infinity will cover everything.

SWAMI SIVANANDA

APPENDIX

APPENDIX

Spiritual Diary

Prepare a similar statement of daily Spiritual Diary every month and verify whether you are progressing or not. If you want quick spiritual attainments, you should never neglect to record everything in your diary. To change the worldly nature it needs rigorous *Sadhana*. Apart from these questions you must also mention the following in the remarks column :—

1. The names of the *Asans*.
2. The kind of meditation.
3. What books do you keep for *Swadhyaya*?
4. What is your special diet ?
5. Do you keep a *Japa Mala* ?
6. Have you got a separate Meditation Room ?
7. How do you keep the Meditation Room ?
8. Do you read Gita with meaning ?

Don't be ashamed to mention your mistakes, vices and failures. This is meant for your own progress only. Don't waste your precious hours. It is enough that you have wasted so many years in idle-gossipping. Enough, enough of the troubles you had all these days in satisfying your senses. Do not say "from to-morrow" I will be regular. That "to-morrow" is for the worthless worldly-minded fools. Be sincere and start doing *Sadhana* (Spiritual Practices) from this moment. If you are really sincere, He is ever ready to help you; to give you a push in the Spiritual march. Take out a copy of this and send it on to your Guru (Spiritual Preceptor) who will guide you, remove all the obstacles in your *Sadhana* and give you further lesson.

Importance of Keeping a Diary

The keeping up of daily diary is indispensably requisite. Those who are in the habit of keeping it already know its incalculable advantages. A diary is really a whip for goading the mind towards righteousness and God. The diary is your teacher and daily guide. Those who desire to grow quickly in morality and spirituality, those who wish to evolve rapidly must keep up daily record of their actions.

Mahatma Ghandhiji always advises his students to keep daily diary. All his students have got one. I am also very keen on this point. My students keep five different kinds of notebooks. They write the Mahamantra "Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare" in a notebook for one hour daily. There is great deal of concentration in writing a mantra in a notebook. It forms Japa also at the same time They keep daily record of their actions. They keep a notebook for synonyms. Whenever they come across difficult words in English they write down in the notebook those words with their synonyms. They at once refer to the dictionary. This gives a fund of knowledge. They will have a rich vocabulary of words. They can have a good command over the language. Every week they should go through the notebook very carefully. They keep another notebook wherein they take down important points of what they read daily. They note down in another notebook my

practical instructions which I give them casually. This develops their manana-shakthi or the power of reflection. He who regulates his life on the above lines is sure to become a great man in a short time. There is no doubt of this. Do it practically and see how you grow.

All great men of the world do keep diary. The life of Benjamin Franklin is known to you all. He kept daily diary. He noted down the number of untruths and wrong actions he did during the course of the day. In the course of time he became a perfect man. He had perfect control over the mind.

You will have to record in your diary the time you get up in the morning and retire to bed, the hours of sleep, study of religious books, the number of malas of Japa, how many hours you meditate daily, the nature of mistakes you committed and any self-punishment in the form of fasting or increase in the number of malas, how many lies you have told during the course of the day, how many times you became angry, how long the anger lasted; how many hours you spent in selfless service, how many times passion troubled you, how long did it last, and the methods you adopted in checking it; the number of pranayamas daily, how long did you practise asans? how many hours you wasted in unless company and talk etc. I have shown an elaborate diary at the end of every book. You can add also how many hours you observed mowna daily? Did you keep vigils on Sivaratri,

Sri Krishna Janmashtami and any other days? How many days did you fast? How many times you failed in the control of evil habits? Send a copy of the diary to me every month. Just keep the diary for six months and then watch the results.

A big thief is hiding himself in your brain. He has snatched away your Atmic pearl. He is giving you immense worries and troubles. He is deluding you. That thief is your mind. You must not be lenient towards him. You must crush him. You must kill him ruthlessly. There is no other sword more sharp than this diary. So kill him. It checks his happy-go-lucky ways and destroys him eventually. All your daily mistakes will be corrected. A time will come when you will be entirely free from anger, untruth, lust, etc. You will become a perfect man.

Father and mother gave you this body. They gave you food and clothing. But this diary is superior to your parents. It shows the way for freedom and eternal bliss. It is your Guru. It is your eye-opener. It gives you solace, satisfaction and peace of mind. Turn the pages of your diary carefully once a week. If you can record your actions every hour, your growth will be very rapid. Happy is the man who keeps daily diary, because he is very near to God, he has a strong will and he is free from defects and mistakes.

By keeping up daily diary you can then and there rectify your mistakes. You can do more sadhana and evolve quickly. There is no other best friend and faithful Teacher or Guru than your diary. It will teach you the value of time. At the end of every month calculate the total number of hours you have spent in doing japa, study of religious books, pranayama, asans, sleep etc. Then you will be able to know how much time you are spending for religious purpose. You have got every chance to increase the period of Japa, meditation etc. gradually. If you maintain a daily diary properly without any fault in any of the item, then you will not like to waste a single minute unnecessarily. Then alone you will really understand the value of time and how it slips away.

In maintaining a diary you should not utter any falsehood anywhere. You are keeping it only for your own benefit. It is the diary of a religious aspirant who is treading the path of Truth to realise Truth. Accept your faults openly and endeavour to rectify yourself in future. You should not neglect to record everything in your diary. It is better you compare the progress of your work of the present week with that of the previous week. If you are not able to do so once a week you must at any cost compare it once in a month. Then you will be able to make various adjustments in various items, in the period of Japa and meditation, decrease in sleep etc. Blessed is he who keeps daily diary and compares his work of this week with that of last week, for he will realise God quickly.

Glossary

ABHIVIMANA	... As identical with himself
Aditya	... Sun
Agnihotra	... Fire offering
Ahuti	.. Oblations
Akasa	.. Ether
Amra	... Mango Fruit
Amalaka	... Myrobalam
Anuvyakhanani	... Explanations, glosses
Aparagita	... Unconquerable
Asanaya	... Food carrier.
Asva-Naya	... Horse carrier
Atigrahas	... Objects of the senses
Atithi	... Guest
Atma	... Self
Avyaktam	... Unmanifested
Avidya	... Ignorance
Ayatanna	... Body
BAHULA	... Full
Bahu Dakshina	... (Aswameda sacrifice) in which many presents or great donations are offered to the priests.
Bahu Vidya	... Science of elementals
Bhuma	... Infinite
Brahma Vidya	... Science of Brahman
CHHANDAS	... Metre
Chakshusi	... Eye
Chandra	... Moon
DAIVA	... Scince of the portents

Dakshina	... Gifts to be given to the priests
Deva Vidya	... Etymology
Devayana	.. The path of the Devas
Diksha	... Initiatory rite.
EKAYANA	... Ethics and politics
GO-NAYA	... Cow carrier
HOTRI	... Priest
ITHIHASA	... Legends, tradition
JYOTISHA	... Astrology
KALAS	... Parts
Kali	... Black one
Karali	... The terrific one
Karma	... Work
Kola	.. Plums
Kratus	... Offering of animals
Kshtriya Vidya	... Science of war
MANOJAVA	... Swift as the mind
Matra	.. Measure
NAKSHATRAS	.. Stars
Nakshatra Vidya	... Astronomy
Nidhi	.. Science of time
Nirukta	... Etymology
Nyagrodha Tree	... Banian tree
PARA VIDYA	... Higher knowledge (direct knowledge of Brahman)
Panchagni Vidya	.. Doctrine or science of five fires

Paritagrartman	... Having various courses
Pippala	... Holy fig tree
Pitris	... Fore fathers
Pitriya	... The rites of the fathers
Pradesa Matra	... Measured by a span
Prajnatman	... Conscious self
Prana	.. Breath, sense
Pratishtha	... Firm rest, resting place
Purana Vakya	... Those to be repeated before the sacrifice
RASI	... The science of numbers.
Rayi	... Wealth
Rik	... Verse
Ritvig	... Priest
SAMIT	.. Sacrificial fuel
Sarpa and Devagana Vidya	... The science of snake charming and the fine arts
Sasya	... Those to be repeated for the sake of praise
Sirovrata	.... Who carry fire on the head
Slokas	.. Verses
Sphulinjini	... Sparkling
Sraddha	... Faith
Sthiti	... Locality
Sudhumaravarna	.. of purple colour
Sulohita	... red one
Sutras	... Aphorisms
Svarga Loka	.. Heaven
UDBHIJ	... Born from roots
Udghata	.. Awakening of the Kundalini shakti that is lying dormant in the muladhar chakra

Udumbara	... Fig fruit
VAK	... Speech
Vayu	.. Air
Vidya	... Science
Vigara	... Ageless
Vignana	... Knowledge
Viswarupa	... Multi - form, having all forms
Vratyu	... Unpurified one
Vyakarna	... Grammar
Vyakgyanani	... Explanations and commentaries
YAKSHA	.. Spirit
Yugya	... Those to be repeated for the sake of sacrifice